



September 2018 No 1035

MORE FAKE NEWS Exposed: FROM not-only THE VINDICTIVE HOLOCAUST FABRICATORS/LIARS **THIS IS HOW THEY DO IT!**

Reporter's notebook Exclusive: *Times of Israel* visits M. in Ayalon Prison JCC hoax bomber's mental state clouds relationship between crime and punishment

By [Jacob Magid](#) 3 September 2018

20-year-old's tough treatment at hands of guards appears to be based on his rap sheet, but raises questions about whether his autism is being accounted for.

For most inmates at Ramle's Ayalon Prison, visitation hours are held in an open, cafeteria-like room where detainees sit beside their loved ones and hug them goodbye at the session's end.

But for M. — a 20-year-old Israeli-American convicted in June of hoaxing US JCCs and other targets around the world with thousands of bomb threats — visits take place on separate sides of a glass divider, where he can speak to his parents through a corded telephone.

Such precautions aren't taken for just any prisoner. The threats made by M. — whose name remains under gag order and is instead referred to in many Israeli broadcasts as the "Ashkelon Hacker" — led to numerous school evacuations, to planes making emergency landings, to fighter jets scrambling. In some cases, he allegedly threatened to execute children he claimed to be holding hostage.

I accompanied the detainee's parents to their weekly visit Thursday morning expecting to meet *that* M. But the young man waiting behind the glass window could not have been more different from the suspect you might have imagined after reading his rap sheet.

M. has autism.

While every case is unique and many prefer to say that no one is defined by their diagnosis, for M.'s parents this is the first thing they want you to understand about their child.



G. and S., the parents of alleged bomb hoaxer M., at their home in Ashkelon, April 26, 2017 (DH/Times of Israel)

The moment M. saw us from the other side of the glass, he began to wave in that manner only young children do, using just his wrist.

As the 20-year-old slowly began opening up about his treatment inside the prison, though, it became clear why he didn't look more happy to see us.



The bedroom of alleged bomb hoaxer M. at his home in Ashkelon, April 26, 2017 (DH/Times of Israel staff)

The 30-minute visit revealed the until-now-hidden result of actions taken by an Israeli legal system that, M.'s parents argue, is bent on demonstrating that it will show no mercy in dealing with their son for generating such havoc around the globe.

If that means placing a 20-year-old diagnosed with a severe developmental disorder in a maximum-security prison, so be it.

Crying out in pain

So there sat M. — alone on the other side of the glass, uncuffed for the first time in hours — opposite his parents, who spoke to him through a pair of telephones as three armed guards looked on.

"How are you, M.?" asked his worried-sick mother, S. (the names of his parents have been gagged as well).

"I'm okay," her son responded solemnly. "They've improved my conditions over the past few days" — guards had begun cuffing him with his hands in front instead of behind his back.

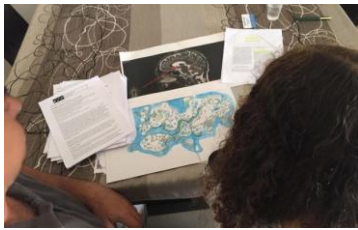
"How's your wrist?" asked S. "Show it to me. Does it still hurt?"

The young man lifted his wrist to show largely faded marks that he claimed were caused by one of the prison guards who twisted it while he was still shackled, digging the metal cuffs into his skin and, his parents believe, causing a bone to break.

That incident had taken place two weeks earlier, when a pair of probation officers paid a visit to the prison to prepare a report on M. that will be presented at his sentencing hearing on October 9.

M.'s father, G., asked him to recall what had happened, and the detainee reluctantly complied.

He said the officers had asked him to explain why he had committed such crimes. "I told them because I wanted others to have fun," M. said, in a line consistent with the defense he gave throughout the trial, suggesting he did not comprehend the gravity of his actions.



G. and S., the parents of alleged bomb hoaxer M., at their home in Ashkelon, with medical documents; one of the maps drawn by M.; and an MRI of his brain, April 26, 2017. (DH/Times of Israel staff)

Evidently unsatisfied with the answer, M. recalled how the observing guards cuffed his hands behind his back and began to twist. "I cried out in pain," he said.

G. and S. told me that their son has repeatedly asked to see a doctor, but has been refused. They filed a police complaint against the guard, but he has remained assigned to M.

A bad birthday

Last Saturday, M. turned 20. His parents had planned to wish him a happy birthday during their daily call, but the phone never rang. When it finally did, two days later, M. told his father that he had spent most of his birthday tied to his bed.

Sitting at a cafe near the prison following our Thursday visit, G. played a recording of the phone call in which his son shared how he had been afraid of receiving another beating from the same officer who had hurt his wrist. When the guards came to his cell for their nightly inspection on Friday — a day before his birthday — M. asked if he could go to the "pillow room," where inmates at risk of self-harm are sometimes placed.



The lawyer of the young Israeli hacker, suspected of sending bomb threats to Jewish facilities across the world, shows the court an image of a tumor in her client's brain, at the Rishon Lezion Magistrate's Court, on March 30, 2017. (Flash90)

After he was refused, M. recalled to his father how he told the guards he was going to hurt himself.

"He doesn't understand the consequences of making such threats," G. said, while also clarifying that his son has indeed tried to take his own life on a number of occasions. The prison, in turn, has placed a guard with him for close to 24 hours a day, according to the father. But apparently that precaution wasn't enough; M. said he spent the next 18 hours, from 9:30 p.m. to 3:30 p.m. the next day, tied to his bed — "like Jesus Christ," his mother piped up, as she shook her head in disbelief.

"If they keep him in there any longer, he's going to die," said S., shaking in her seat in the coffee shop, as she lamented the guards' refusal to let him out of his cell for more than 30 minutes a day.

Not eating since 8:42

Back at Ayalon, G. asked his son if he could recall other recent instances of abuse at the hands of the guards.

M. began to get agitated. "Can we talk about something else?" he pleaded.

That "something else" ended up somehow being me. M.'s demeanor changed almost instantly at the opportunity to talk to a new face.



The suspect brought for a court hearing at the Rishon Lezion Magistrate's Court, under suspicion of Issuing fake bomb threats against Jewish institutions around the world, on March 23, 2017. (Flash90)

He inquisitively asked where I was from and what I do for a living. On three occasions while his mother was asking him questions, he asked her to pass the phone back to me — a stranger he had never met before.

His parents were concerned the presence of a reporter might spook the guards, so I was told to refrain from asking questions about the charges against M., or from conducting the conversation as an interview.

I asked M. how he kept up his spirits behind bars.

"I'm hopeful that I will be released soon," he said simply.

In an attempt to keep the conversation light, I asked the young man what his favorite foods are at the prison canteen.

"I don't plan on buying any on Sunday, because I plan to go on a hunger strike again," M. replied clearly.

His father explained that M. had carried out the measure at the end of the previous week, for four days.

M. specified that he had stopped eating "at 8:42" p.m. last Wednesday evening, providing a level of detail common for someone with his condition.

M. recalled how, by Monday morning, the effects of the hunger strike had overwhelmed his body and he began eating again. But, as his father had [relayed to The Times of Israel](#) last week, the 20-year-old said he planned to go on a hunger strike once more.



Illustrative photo of police tape at the JCC in Nashville, Tennessee, after the community center received a bomb threat on January 9, 2017. (Screenshot: The Tennessean)

"Until they improve my conditions," said M.

What remorse?

The young man stuttered often and spoke with a lisp. During our post-visit stop at the nearby Ramle cafe, his parents explained that those are among the more benign effects of a brain tumor which, they argue, has played no small role in clouding M.'s judgment over the years.

S. said that the tumor's symptoms have grown more severe since her son was incarcerated nearly a year and a half ago, but the prison has refused to let him see a neurologist.

Medical records documenting the tumor were presented to the court by the defense during the trial, but they went unmentioned in the verdict; as did testimonies from over 10 psychiatric experts brought forward by the defense, who argued that M. should not be held responsible for his actions.

The final ruling against M. even left out a court-ordered report in which a clinical psychiatrist from the Welfare Ministry concluded that he "could not distinguish between good and evil."

Ultimately, Judge Zvi Gurfinkel acknowledged M.'s autism diagnosis, but concluded that it did not serve as a "warranty" absolving him from responsibility.

Among other things, the ruling relied on a line that the Tel Aviv district psychiatrist included in his report on behalf of the state, in which he quoted M. as telling him, "I realize that this isn't a game, and I'm sorry."

M.'s parents have utterly rejected the possibility that their son could have made such an admission.

Citing [an interview he and his wife gave to The Times of Israel](#) the month after his son's arrest, G. asserted that "M. does not know how to apologize. He doesn't understand what remorse is."



Attorney Yoram Sheftel (Flash90)

The detainee's attorney, Yoram Sheftel, said he had asked for proof that the admission had been given, but was told that the district psychiatrist had lost the notes from the relevant evaluation.

M.'s parents said they plan on raising the various omissions from Gurfinkel's "illegitimate" ruling at a Supreme Court appeal that will be filed immediately after sentencing is handed down.

'Nobody is asking who paid M.'

G. called the trial "one big conspiracy," arguing that the state's haste in prosecuting came in lieu of asking the difficult questions involved in his son's case.

The father asserted that M. had not been phoning in bomb threats entirely on his own volition. Rather, the young man had posted a price list for his intimidation services online. Using bitcoin, customers could commission the threat of a "massacre at a private home" for the equivalent of \$40, a call threatening a "school massacre" for \$80, and a bomb threat against a plane for \$500.



The Ayalon Prison complex in Ramle, central Israel (AP/Ariel Schalit)

G. noted how his son never did anything with the money — further proof, he believes, of M.'s hazy motivations in carrying out the crimes.

While being careful not to excuse any of his son's actions, G. pointed out that "nobody is asking who paid M."

"Everyone is satisfied with pinning the entire thing on a boy with autism and ignoring the fact that there are people behind every one of those requests," he charged.

While declining to elaborate, G. said that the public would be made aware of the names "in the near future."

"This has destroyed our lives," the father said at the coffee shop; yet it was clear that the two of them were not done fighting.

Life is beautiful?

The insistence on remaining hopeful was also apparent in the manner in which they ended their visit with M.

In the final minutes, S. started telling her son about a young man named Ben Megarry, a 19-year-old with

autism, who was similarly convicted of phoning in nearly two dozen hoax bomb threats to schools in the UK.

But the British version of the story saw Megarry avoid jail time, instead receiving a sentence of two years' probation, along with 70 hours of community service.

The case was similar to that of M., featuring a young man wreaking havoc from his own bedroom, while seemingly unable to comprehend the consequences of his actions.

"I wanted to give him a reason to be hopeful," S. recalled after the visit, though, at the time, it didn't seem clear that M. had understood.

As the parents exchanged some final words with their son, a guard entered the room and began shouting at them. "I've already told you 20 times to finish up, and you've been ignoring me," he barked.

G. and S. looked at each other in shock, as neither of them had heard the guard attempt to get their attention more than once.



An ambulance exits the Ayalon Prison in Ramle. (Yossi Aloni/Flash90)

"I plan on passing this along to the higher-ups," the guard said. G. and S. did not say a word, fearful of further upsetting a guard who could easily be among those responsible for their son later in the day.

Rushing their goodbyes, the parents placed their palms on the glass, as M. did the same on the other side.



The mother of an Israeli-American teen allegedly behind hundreds of threatening calls and fake bomb threats to Jewish institutions around the world speaks to Channel 2. (Channel 2 news)

As they walked out, they sneaked one last glance through the window, to see their son being cuffed and ushered away by guards in the opposite direction.

Just above that window hung a finger-painting with the phrase "Life is beautiful." At best, it could have been a tactless reference to life on their side of the glass, though hopefully they didn't notice it.

Responding to claims of mistreatment of M. by Ayalon Prison guards, the Israel Prisons Service (IPS) issued the following statement:

"The course of [M.'s] detention has been characterized by complex behavior, including attempts at self-harm, violence against others, property damage, and repeated attempts to escape legal custody. In addition, during the course of his detention, the detainee continued to use the public telephone to harm public safety.

"In order to protect him as well as the public order, strict security guidelines were issued, which balanced the IPS's obligation to hold him in legal custody... along with the need to take his special circumstance fully into account. Throughout his detention, many attempts have

been made to integrate him into therapeutic processes, but the detainee has not cooperated. It should also be clarified that the detainee's family's requests are handled professionally and on a daily basis. At the same time, investigations conducted as a result of these inquiries — including ones by external agents — have not found fault, or evidence of their claim."

For their part, G. and S. responded with the following statement:

"The IPS and the State of Israel have ignored the recommendations of medical experts who have stated that M.'s place is not in prison, but rather in a rehabilitative institutional process. As a result, they exercise excessive force and violence [against M.], which they whitewash in an alarmingly professional manner. Each of our claims has *not* been investigated and instead has been closed in a fashion typical of a Third World country. We, his parents, fear for his life."

[*https://www.timesofisrael.com/jcc-hoax-bombers-mental-state-clouds-relationship-between-crime-and-punishment/](https://www.timesofisrael.com/jcc-hoax-bombers-mental-state-clouds-relationship-between-crime-and-punishment/)

Why a new memorial to the Holocaust is essential Eric Pickles, 4 September 2018

We are building a [Holocaust Memorial](#) and Learning Centre next to Parliament to make sure we never forget the persecution and murder of the Jewish people of Europe and all other victims of Nazi persecution. We've got to be brave at times like these, when it's clear that our British values of tolerance and equality are coming under threat.

In July, the Community Security Trust warned that anti-Semitic incidents remain at a record high, with more than 100 incidents recorded each month in the first half of 2018.

Neither of us can remember a time when there was more intolerance and hatred. This is a huge failure to stand by the values of this country.

This is the right time for us to act. That is why we are building the memorial and learning centre, a place for the whole country to learn about the past to build a better future.

It is hugely important, while the last Holocaust survivors are still with us, that we do everything in our power to ensure future generations hear their stories and understand the terrible consequences of hatred, prejudice and intolerance.

There is no better place than [Victoria Tower Gardens](#), in the shadow of Parliament, to build the Holocaust Memorial and Learning Centre. The Gardens are currently home to memorials to past struggles for justice and democratic causes. It will allow us to achieve our aim of holding Parliament to account.

We all need to speak up to Parliament, to remind our elected representatives of their basic responsibility to protect British people of all faiths and backgrounds.

After all, it was another parliament in Germany that legitimised the rise of the Nazi party and the laws that served as the first steps towards the Holocaust, the laws that took away rights from the Jewish people of Europe.

The Holocaust Memorial and Learning Centre will tell visitors the story of the times we as a country stood up to intolerance and hatred. It is crucial, if this is to be a memorial for the 21st century, that future generations continue to be exposed to the lessons of the Holocaust.

It's been more than 70 years since the first realisation of what happened in the Holocaust, since the first broadcast by Richard Dimbleby from the Bergen-Belsen concentration camp, which profoundly shocked the people of this country.

The question now is where do we want to be in another 70 years' time? Do we want to be a country where hatred and intolerance is rife, or one that stands up for the persecuted and downtrodden?

The proposed Holocaust Memorial and Learning Centre is the key to building a new generation who will fight against fascism, intolerance and the subversion of democracy, wherever and whenever it occurs.

Ed Balls and Lord Pickles are co-chairs of the UK Holocaust Memorial Foundation

[*https://www.standard.co.uk/comment/comment/why-a-new-memorial-to-the-holocaust-is-essential-a3926426.html](https://www.standard.co.uk/comment/comment/why-a-new-memorial-to-the-holocaust-is-essential-a3926426.html)

Against the Rulers of the Darkness of this World

Nigel Jackson, 3 September 2018

I believe it is of burning importance for Australia and other Western nations to face up to what is happening and to bring it to an end. At the moment there are prominent intellectuals who defend free speech; but on this matter they are silent. Everyone knows what 'free speech' means and that you can't have 'partial free speech' or 'qualified free speech.' Genuine and acceptable limitations on speech are not such as to curb intellectual freedom. After my opinion piece, I will then discuss its relevance to the deportation from the USA of 95 year-old Jakiw Palij.

I: THE COURTS CAN LIE

History past and present shows that judges can be corrupted and judicial proceedings enacted falsely.

One can say or write it in Australia with impunity, but not in Germany: the current understanding of the Holocaust may be in serious and extensive error.

This week, it appears, the Constitutional Court—Germany's highest court—ruled that the principle of the freedom of speech does not cover "Holocaust denial". The court's declaration is completely false and unprincipled, a disgrace to the judges responsible and to

other Germans who have allowed this travesty of justice to occur.

The Court's pronouncement was made as part of its rejection of an appeal by 89 year-old Ursula Haverbeck against previous judicial decisions that led to her recent imprisonment. She had argued that Nazi Germany's alleged mass murder of millions of Jews and others is "only a belief" and that Auschwitz has "not been historically proven" to have been a death camp.

The Court ruled that "punishment for denying the National Socialist genocide is fundamentally compatible with Article 5(1) of the Basic Law, which guarantees freedom of speech." It asserted that "the dissemination of claims that are proven to be untrue and of deliberately false assertions" is not covered by free speech.

Those claims referred to *have not been proven to be untrue* and the Court has no excuse for not knowing that. The publications of a host of historical revisionists from Paul Rassinier and Robert Faurisson to Germar Rudolf and Carlo Mattogno have cast enormous doubt on the central assertions of what may be justly called "the Holocaust myth"; and the nature and tenor of their

writings cannot be dismissed validly in any honourable way other than by intellectual debate. It is laughable to suggest that such commentators have engaged in "deliberate falsehoods". The fact that governments and courts claim otherwise does not alter the reality an iota; but it does raise the profound question concerning political orders in many nations as to *what kind of pressure is being exerted behind the scenes, by whom and why*. Perhaps the same influences are involved that have succeeded in preventing an English translation of Nobel Prize winner Alexander Solzhenitsyn's *Two Hundred Years of Living Together* – a study of Russian-Jewish relations over two centuries.

It does not matter how much the German government or the Court are convinced that "the Holocaust is fact". Others are not so persuaded; and not letting them explain why is a fundamental departure from the principle of free speech. There is no argument that can rebut this and there is no hiding from the moral enormity of what is happening..

Taking its error to a new point of absurdity, the Court also stated that "Holocaust denial" – the term itself is hotly disputed by many revisionists as being seriously misleading – wrongfully "breaches the limits of peaceful public debate and represents a disruption of the public peace." The expression of controversial views on any topic, religious, scientific, philosophical, political or artistic can never in itself disrupt the public peace. Only violent physical action can, and in the present context this has tended to come not from the revisionists but from elements that wish to terrorise them and their supporters into silence.

We can counter the Court's meretricious argument by adding that the ongoing suppression of open debate on the history of Nazi Germany sets a very bad example of unjustified repression of controversial theses that in principle threatens political freedom and the integrity of public debate in the nations and communities concerned. That courts can be unjust in their proceedings and declarations has been noted by many great writers, including Alexander Pope and Charles Dickens. And how disgusting it is to see a woman of 89 treated in this manner! Chivalry and common humanity have become new victims of this lamentable assault on free discourse in public forums.

II: "Nazi Collaborator Jakiw Palij"

On 23 August *The Australian* and *The Age* reported that a 95 year-old man, Jakiw Palij, had been deported to Germany. The headline in *The Australian* read: 'Last of America's Nazi collaborators sent to Germany.'

To the letters editors of both papers I sent the following short letter. Neither paper published it and I have to date seen no objection to the treatment of this man published in them.

The deportation of 95 year-old Jakiw Palij to Germany is an act of cruel inhumanity, regardless of the open question of whether or not accusations made against him are true. No civilized community treats such an elderly person in this way.

As for the apparent absence of condemnation of this barbarism by intellectuals and moral arbiters here in Australia and around the world, that is just plain contemptible.

Pictures show this man being taken away from his New York home on a stretcher. He was in a state of frail health after two strokes and had been taking care of his

72 year-old wife Maria, to whom he has been married for 43 years. In earlier times the couple had been terrorized by hundreds of Jewish demonstrators marching up and down outside their house, calling him a butcher and demanding his deportation. Police had told him: 'Leave them alone, and they'll leave. Don't say anything, or you might get a rock through your window.' Palij had then resorted to entering his home by the back alley behind it. A report in *The New York Times* on 21 August by Katrin Bennhold and Julie Hirschfeld Davis stated that Palij had lied on his US immigration papers in 1949 about the type of work he did during World War Two, concealing the fact that he had worked in 1943 as a guard at the Trawniki labor camp. Even if that is true, does it justify treating a 95 year-old man like this and causing terrible separation pain to him and his wife? I say not.

The report quotes one Eli M. Rosenbaum, director of the Justice Department office in charge of hunting and removing Nazis. This reminds me of the case of John Demjanjuk, about which I have written an extensive essay which can be read on the website of *Inconvenient History*. In that article I showed how Demjanjuk appeared to have been mistreated in many ways, quite often by Jewish persons who clearly had an axe to grind, and that the case against him in many respects looked flimsy. I suspect that Palij has been treated with similar injustice.

It is regrettable to learn that President Trump took an active part in having Palij deported. One of his staff is quoted as saying that 'the US will not tolerate those who facilitated Nazi crimes and other human rights violations, and they will not find a safe haven on American soil.'

III: Questioning the 'Holocaust'

The gist of my argument is simple. I believe that revisionist historians have well and truly brought into question the currently promoted view of 'the Holocaust'. Defenders of that view have been resorting, as these latest incidents show, to wicked suppression of its critics and grossly inhumane treatment of persons claimed to have participated in that 'Holocaust.'

If more intellectuals around the world had been brave enough to challenge what has been happening, especially since the 1970s, then I believe this monstrous cruelty shown to an 89 year-old woman and a 95 year-old man would never have happened.

There is an enormous scandal here that is poisoning our so-called free societies, the 'nations of the West.' Probably related to it is the peculiar way in which the last important works of Alexander Solzhenitsyn, Volume 4 of *The Red Wheel* and *Two Hundred Years of Living Together*, did not rapidly appear in English translation and may still not be available as they should be. One is reminded forcibly of Saint Paul's Letter to the Ephesians: 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' (6:12)

Nigel Jackson is a Melbourne poet, an Anglican Christian and a commentator on public affairs.

His latest book, *The Seed That Falls: The Eleven Novels of Charles Morgan*, was launched on 5 August 2018.

Besides writing five books of verse between 1971 to 1978, in 1994 he entered the Revisionist scene with *The Case For David Irving: The selective censorship of history and free speech*.

The Unz Review: An Alternative Media Selection

A Collection of Interesting, Important, and Controversial Perspectives Largely Excluded from the American Mainstream Media

American Pravda: Holocaust Denial

[Ron Unz](#) • August 27, 2018 • 17,600 Words • [1,200 Comments](#) • [Reply](#)

Reason Magazine and Holocaust Denial

A few years ago I somehow heard about a ferocious online dispute involving a left-leaning journalist named Mark Ames and the editors of *Reason* magazine, the glossy flagship publication of America's burgeoning libertarian movement. Although I was deep in my difficult programming work, curiosity got the better of me, so I decided to take a look.

During the Immigration Wars of the 1990s, I'd become quite friendly with the *Reason* people, frequently visiting their offices, especially during my "English" campaign of 1998, when I'd located my own political headquarters in the same small Westside LA office building they used. As my content-archiving software project began absorbing more and more of my time during the early 2000s, I'd gradually lost touch with them, but even so, the 40-odd years of their magazine archives had become the first publication I'd incorporated into my system, and I was now pleased to discover that both sides in the ongoing feud had put my system to good use in exploring [those old Reason issues](#).

Apparently, the libertarians grouped around *Reason* had successfully been making political inroads into Silicon Valley's enormously wealthy technology industry, and had now organized a major conference in San Francisco to gather together their supporters. Their left-leaning rivals decided to nip that project in the bud by highlighting some of the more unsavory ideological positions that mainstream libertarian leaders had once regularly espoused. Perhaps Ron Paul and other libertarians might oppose overseas wars and drug laws, and support cutting taxes and regulations, but they and their Republican Party allies were unspeakably vile on all sorts of other issues, and all "good thinkers" should therefore stay very far away.

The debate began in rather mundane fashion with an article by Ames entitled "[Homophobia, Racism, and the Kochs](#)" denouncing *Reason* for sharing a platform with a high-ranking Republican Congresswoman of Christian conservative views, as well as the magazine's reliance upon Koch funding and its alleged support for Apartheid South Africa during the 1970s and 1980s. The [response](#) by the *Reason* editor seemed quite persuasive, and he rightfully dismissed the guilt-by-association attacks. He also outlined the gross errors and omissions in the charges regarding South Africa, and ridiculed Ames as a notoriously error-prone "conspiracy theorist." Surely few outsiders would have paid any attention to such a typical exchange of mudslinging between rival ideological camps.

But then things took a very different turn, and a week later Ames returned with [a 5,000 word article](#) bearing a title sure to grab attention: "Holocaust Denial." He claimed that in 1976 *Reason* had published an entire special issue devoted to that explosive topic.

Surely everyone on the Internet has encountered numerous instances of Holocaust Denial over the years, but for a respectable magazine to have allotted a full issue to promoting that doctrine was something else entirely. For decades, Hollywood has sanctified the Holocaust, and in our deeply secular society accusations

of Holocaust Denial are a bit like shouting "Witch!" in Old Salem or leveling accusations of Trotskyism in the Court of the Red Czar. Progressive Sam Seder's *Majority Report* radio show devoted [a full half-hour segment](#) to the charges against *Reason*, and Googling "Reason Magazine"+"Holocaust Denial" today yields thousands of hits. This substantial explosion of Internet controversy was what caught my own attention at the time.

My initial reaction was one of puzzlement. *Reason* had been the first periodical I had digitized in my system a dozen years earlier, and surely I would have noticed an entire issue promoting Holocaust Denial. However, I soon discovered that February 1976 had been excluded from the supposedly complete set the magazine had shipped me for processing, an omission that itself raises serious suspicions. But Ames had somehow located a copy in a research library and produced a full PDF, which [he conveniently placed on the Internet to support his accusations](#).



Carefully reading his article and then glancing through the contents, I decided that his accusation was technically false but substantially true. Apparently the actual theme of the issue was "Historical Revisionism" and except for a couple of paragraphs buried here and there among the 76 pages, Holocaust Denial never came up, so characterizing it as a Holocaust Denial issue was obviously a grotesque exaggeration. But on the other hand, although few of the authors were familiar to me, it seemed undeniably true that they were numbered among America's more prominent Holocaust Deniers, and most of them were deeply associated with organizations situated in that same camp. Furthermore, there were strong indications that their positions on that topic must certainly have been known to the *Reason* editors who commissioned their pieces.

The clearest case comes when Ames quoted the explicit statements of Dr. Gary North, a prominent libertarian thinker who had served as one of Ron Paul's earliest Congressional aides and later became his longtime partner in politics and business:

Probably the most far-out materials on World War II revisionism have been the seemingly endless scholarly studies of the supposed execution of 6 million Jews by Hitler. The anonymous author [Hoggan] of 'The Myth of the Six Million' has presented a solid case against the Establishment's favorite horror story—the supposed moral justification for our entry into the war...The untranslated books by the former Buchenwald inmate Prof. Paul Rassinier, have seriously challenged the story...A recent and very inexpensive book in magazine

form, *Did Six Million Really Die?*, appeared in 1973, written by Richard Harwood.

A later issue carried a thousand word letter by Prof. Adam Reed of Rockefeller University, a past *Reason* contributor, strongly affirming the mainstream Holocaust narrative by quoting from standard works, and taking Dr. North to task for his citation of Holocaust Denial works of doubtful quality. But North firmly stood his ground:

"The second point, that about 6 million Jews really did die in the concentration camps, is one that will be open until the records of the period become fully available. I am not convinced yet, one way or the other. I am happy to have Dr. Reed's interpretation of the data, but until the publishing companies and academic guild encourage the re-examination of the data, I shall continue to recommend that those interested in revisionist questions read *The Myth of the Six Million* and *Did Six Million Really Die?* as reasonable (though not necessarily irrefutable) pieces of historical revisionism. If a person can't make up his mind, he should do more reading."

Dr. James J. Martin was the lead contributor to the February Revisionism issue, and the preceding January issue had featured an extended Q&A by the editors, with one of the queries directly addressing the controversial topic:

REASON: Dr. Martin, do you believe (1) that the specific charge against the Nazis of having a mass extermination program of several million Jews is true, and (2) that the Allied atrocities were as great or greater than those of the Germans, from your study of the question?

MARTIN: Well, I never made a head count of all who lost their lives in the War—we've seen a wide variety of statistical materials, some of which have been pulled out of thin air. As a consequence, it's hard to make any kind of estimate of this sort, whether ten more were killed on the one side or the other is not a particularly entrancing subject as far as I'm concerned. Whether allegations can be proven it remains to be seen. I don't believe that the evidence of a planned extermination of the entire Jewish population of Europe is holding up. I have been influenced over the years by the works of Paul Rassinier, and he still has to be reckoned with. His works have been ignored for a long time, and sooner or later somebody's going to have to do a decent job of coping with what he has presented. I think Rassinier's general case is sound at the moment and I haven't seen any strong evidence to upset his allegations or his assertions that there was no planned program for the extermination of European Jews. His other main case is that there were no gas chamber extermination programs. The fact that a great many people lost their lives is incontrovertible—that the German concentration camps weren't health centers is well known—but they appear to have been far smaller and much less lethal than the Russian ones.

Another major contributor to the issue was Dr. Austin J. App, and just three years earlier he had published a short book bearing the lurid title *The Six Million Swindle: Blackmailing the German People for Hard Marks with Fabricated Corpses*.

In [a follow-up column](#) by Ames' own editor, the stunned reactions of various journalists are listed, with one of them Tweeting out "*I had no idea that Reason Magazine was once a haven for Holocaust Revisionism. Holy Moly.*" Despite the [angry obfuscations](#) of present-day *Reason* staffers, this description seems quite correct.

Indeed, there seems considerable circumstantial evidence that around that time "Holocaust Skepticism" extended rather broadly within the entire nascent

libertarian movement. Aside from the sharp critique of the aforementioned Prof. Reed, the overwhelming majority of the reader responses seemed totally favorable, with Samuel Konkin III, editor of *New Libertarian Weekly* and various similar publications, suggesting that the February issue was one of the best they had ever published. David Nolan, founder of America's Libertarian Party, also praised the issue as "outstanding."

The two editors of the issue in question even today remain quite prominent figures at *Reason* and within American libertarianism, while [the masthead](#) then carried names such as David Brudnoy and Alan Reynolds, who both later became influential figures in conservative and libertarian politics. There seems no evidence of any resignations or angry recriminations following the issue's publication, which seems to have been digested with total equanimity, apparently arousing less rancor than might have been generated by a dispute over monetary policy.

I'd never paid much attention to Holocaust discussions over the years, but the name of Murray Rothbard on the 1976 *Reason* masthead prompted a memory. Rothbard is widely regarded as the founder of modern libertarianism, and I recalled in the 1990s reading somewhere that he had often ridiculed the Holocaust as being total nonsense, which had stuck in my mind as a typical example of libertarian eccentricity. A quick Google search seemed to [confirm my recollection](#) that Rothbard was an avowed Holocaust Denier.

Although the whole controversy regarding *Reason's* editorial line of the mid-1970s soon died down, it remained a nagging puzzle in the back of my mind. I'd always been quite skeptical of libertarian ideology, but my *Reason* friends from the 1990s had certainly seemed like smart and rational people to me, hardly raving lunatics of any sort, and two of the ones I'd known best had been the co-editors of the controversial issue in question.

I could easily understand how zealous libertarian ideologues might be swept past the point of rationality on certain matters—perhaps arguing that the police and the army should be abolished as statist institutions—but the factual question of what had or had not happened to the Jews of Europe during World War II hardly fell into that sort of category. Furthermore, libertarianism had always attracted a very large Jewish contingent, especially in its upper ranks, and one of the issue editors came from that background, as did Rothbard and numerous others featured on the masthead. While deranged anti-Semitism is not impossible among Jews, I would think that it is somewhat less likely. Clearly something very odd must have been going on.

I was then too busy with my work to focus on the matter, but some months later I had more time, and began a detailed investigation. My first step was to carefully read the *Reason* articles produced by those controversial writers previously unknown to me. Although those pieces were not Holocaust-related, I thought they might give me a sense of their thinking.

To my surprise, the historiography seemed outstandingly good, and almost certainly accurate based on what I had picked up over the years from perfectly mainstream sources. Dr. Martin's [long article on the notorious framing of "Tokyo Rose"](#) was probably the best and most comprehensive treatment I had ever encountered on that topic, and Dr. App's analysis of [the tragedy of the Sudeten-Germans](#) was equally strong, raising several

points I had previously not known. Percy Greaves effectively summarized many of [the very suspicious aspects of the Pearl Harbor attack](#), and although his case for the prosecution against FDR was certainly not airtight, it accorded with the views presented by numerous scholars in other books on the subject. Moreover, his position was [seconded](#) by a young Bruce Bartlett, later a prominent Reagan and Bush official, and still later a strong Republican opponent of George W. Bush, routinely feted by the *New York Times*. Most of the other writings also seemed of very high quality, including Dr. North's [summary of World War II Revisionism](#). In general, the academic scholarship of those articles greatly surpassed anything found in opinion magazines of more recent decades, *Reason* itself included. Those so interested can click on the above links, read the articles in question, and decide for themselves.

Back then, *Reason* was a young and struggling magazine, with a shoestring staff and budget. Publishing articles of such obvious quality was surely a remarkable achievement for which the editors could feel justifiably proud, and the overwhelmingly positive letters they received seemed absolutely warranted. Meanwhile, the nasty attacks by Ames appeared to be those of a mere political hack who may not have even bothered actually reading the articles whose authors he vilified.

As a further sign of Ames' dishonesty, he flung the epithet "Nazi" some two dozen times in his hack-job, along with numerous uses of "anti-Semitic" as well, and Greaves was certainly the subject of many of those slurs. But although Greaves and Bartlett wrote back-to-back articles on exactly the same Pearl Harbor topic, and [according to Wikipedia](#), the former was the academic advisor to the latter on that subject, Bartlett's name appears nowhere in Ames's hit-piece, presumably because denouncing a prominent policy expert much beloved by the *New York Times* as an "anti-Semitic Neo-Nazi" might prove self-defeating. Even leaving that aside, accusing the Jewish libertarians running *Reason* of being Nazi propagandists must surely be the sort of charge that would strain the credulity of even the most gullible.

Deborah Lipstadt and Holocaust Denial

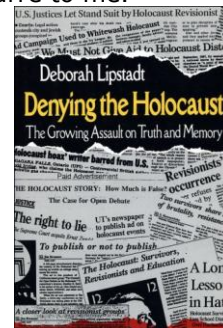
With Ames' credibility totally shredded, I decided to carefully reread his article again, looking for what clues I could find to the whole bizarre situation. Academic scholars who publish very good history on certain subjects might still have totally irrational views on others, but normally one would assume otherwise.

It appeared that much of Ames' understanding of the issue had come from a certain Deborah Lipstadt, whom he characterized as a great Holocaust expert. Her name was very vaguely familiar to me as some sort of academic activist, who years before had won a major legal victory over a rightwing British historian named David Irving, and Irving himself received further denunciations in the Ames article.

However, one name did stick out. Apparently based on Lipstadt's information, Ames described Harry Elmer Barnes as "the godfather of American Holocaust denial literature" and Martin's "Holocaust denial guru."

A dozen years earlier, the name "Barnes" would have meant almost nothing to me. But as I produced my content-archiving system and digitized so many of America's most influential publications of the last 150 years, I had soon discovered that many of our most illustrious public intellectuals—Left, Right, and Center—[had been suddenly purged and "disappeared" around 1940](#) because of their stalwart opposition to FDR's

extremely aggressive foreign policy, and Barnes, an eminent historian and sociologist, had been among the most prominent of those. He had been one of the earliest editors at *Foreign Affairs* and for many years afterward his important articles had graced the pages of *The New Republic* and *The Nation*, while even after his fall, he had edited [Perpetual War for Perpetual Peace](#), an important 1953 collection of essays by himself and other once-prominent figures. But to have a figure of such intellectual stature accused of being a Holocaust Denier, let alone the "godfather" of the entire movement, seemed rather bizarre to me.



Since Ames was merely an ignorant political hack transmitting the opinions of others, I moved on Lipstadt, his key source. Anyone who has spent much time on the comment-threads of relatively unfiltered websites has certainly encountered the controversial topic of Holocaust Denial, but I now decided to try to investigate the issue in much more serious fashion. A few clicks on the Amazon.com website, and her 1993 book *Denying the Holocaust* arrived in my mailbox a couple of days later, providing me an entrance into the mysterious world.

Reading the book was certainly a tremendous revelation to me. Lipstadt is a professor of Holocaust Studies with an appointment in Emory University's Department of Theology, and once I read the opening paragraph of her first chapter, I decided that her academic specialty might certainly be described as "Holocaust Theology."

The producer was incredulous. She found it hard to believe that I was turning down an opportunity to appear on her nationally televised show. "But you are writing a book on this topic. It will be great publicity." I explained repeatedly that I would not participate in a debate with a Holocaust denier. The existence of the Holocaust was not a matter of debate. I would analyze and illustrate who they were and what they tried to do, but I would not appear with them...Unwilling to accept my no as final, she vigorously condemned Holocaust denial and all it represented. Then, in one last attempt to get me to change my mind, she asked me a question: "I certainly don't agree with them, but don't you think our viewers should hear the *other side*?"

Lipstadt's absolute horror at having someone actually dispute the tenets of her academic doctrine could not have been more blatant. Surely no zealous theologian of the European Dark Ages would have reacted any differently.

The second chapter of her book supported that impression. Since many of the individuals she castigates as Holocaust Deniers also supported the Revisionist perspective of the underlying causes of the First and Second World Wars, she harshly attacked those schools, but in rather strange fashion. In recent years, blogger Steve Sailer and [others](#) have ridiculed what they describe as the "point-and-sputter" style of debate, in which a "politically-incorrect" narrative is merely described and then automatically treated as self-evidently false without

any accompanying need for actual refutation. This seemed to be the approach that Lipstadt took throughout her rather short book.

For example, she provided a very long list of leading academic scholars, prominent political figures, and influential journalists who had championed Revisionist history, noted that their views disagree with the more mainstream perspective she had presumably imbibed from her History 101 textbooks, and thereby regarded them as fully debunked. Certainly a Christian preacher attempting to refute the evolutionary theories of Harvard's E.O. Wilson by quoting a passage of Bible verse might take much the approach. But few evangelical activists would be so foolish as to provide a very long list of eminent scientists who all took the same Darwinist position and then attempt to sweep them aside by citing a single verse from Genesis. Lipstadt seems to approach history much like a Bible-thumper, but a particularly dim-witted one. Moreover, many of the authors she attacked had already become familiar to me after a decade of my content-archiving work, and I had found their numerous books quite scholarly and persuasive.

Barnes, in particular, figured quite prominently in Lipstadt's chapter and throughout her book. The index listed his name on more than two dozen pages, and he is repeatedly described as the "godfather" of Holocaust Denial, and its seminal figure. Given such heavy coverage, I eagerly examined all those references and the accompanying footnotes to uncover the shocking statements he must have made during his very long scholarly career.

I was quite disappointed. There is not a single reference I could find to his supposed Holocaust Denial views until just the year before his death at age 79, and even that item is hardly what I had been led to believe. In a 9,300 word article on Revisionism for a libertarian publication, he ridicules a leading Holocaust source for claiming that Hitler had killed 25 million Jews, noting that total was nearly twice their entire worldwide population at the time. In addition, Barnes several times applied the word "allegedly" to the stories of the Nazi extermination scheme, an sacrilegious attitude that appears to have horrified a theologian such as Lipstadt. Finally, in a short, posthumously published review of a book by French scholar Paul Rassiner, Barnes found his estimate of just 1 million to 1.5 million Jewish deaths quite convincing, but his tone suggested that he had never previously investigated the matter himself.

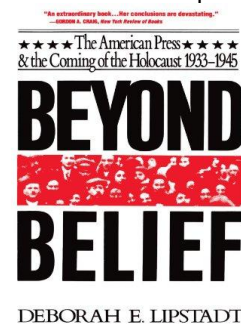
So although that last item technically validated Lipstadt's accusation that Barnes was a Holocaust Denier, her evidence-free claims that he was the founder and leader of the field hardly enhances her scholarly credibility. Meanwhile, all the many tens of thousands of words I have read by Barnes has suggested that he was a careful and dispassionate historian.

A notorious incident that occurred soon after the Bolshevik Revolution came to my mind. Eminent philologist Timofei Florinsky, one of Russia's most internationally renowned academic scholars, was hauled before a revolutionary tribunal for a public interrogation about his ideas, and one of the judges, a drunken Jewish former prostitute, found his answers so irritating that she drew her revolver and shot him dead right there and then. Given Lipstadt's obvious emotional state, I have a strong suspicion that she might have wished she could deal in a similar fashion with Barnes and the numerous other scholars she denounced. Among other things, she noted with horror that more than two decades after his

1940 purge from public life, Barnes' books were still required reading at both Harvard and Columbia.

All of us reasonably extrapolate what we already know or can easily check against what is more difficult to verify, and the remaining chapters of Lipstadt's book left me very doubtful about the reliability of her work, all of which was written in a similar near-hysterical style. Since she had already been vaguely known to me from her well-publicized legal battle against historian David Irving more than a dozen years earlier, I was hardly surprised to discover that many pages were devoted to vilifying and insulting him in much the same manner as Barnes, so I decided to investigate that case.

I was only slightly surprised to discover that [Irving had been one of the world's most successful World War II historians](#), whose remarkable documentary findings had completely upended our knowledge of that conflict and its origins, with his books selling in the many millions. His entire approach to controversial historical issues was to rely as much as possible upon hard documentary evidence, and his total inability to locate any such documents relating to the Holocaust drove Lipstadt and her fellow ethnic-activists into a frenzy of outrage, so after many years of effort they finally managed to wreck his career. Out of curiosity, I read a couple of his shorter books, which seemed absolutely outstanding historiography, written in a very measured tone, quite different from that of Lipstadt, whose own 2005 account of her legal triumph over Irving, *History on Trial*, merely confirmed my opinion of her incompetence.



Lipstadt's first book *Beyond Belief*, published in 1986, tells an interesting story as well, with her descriptive subtitle being "The American Press and the Coming of the Holocaust, 1933-1945." Much of the volume consists of press clippings from the American print media of that era interspersed with her running rather hysterical commentary, but providing little analysis or judgment. Some of the journalists reported horrifying conditions for Jews in pre-war Germany while others claim that such stories were wildly exaggerated, and Lipstadt automatically praised the former and denounced the latter without providing any serious explanation.

Lenni Brenner's remarkable book [Zionism in the Age of the Dictators](#) had been published three years earlier.

Although I only discovered it very recently, surely any half-competent specialist in her own topic would have noticed it, yet Lipstadt provided no hint of its existence. Perhaps the reality of the important Nazi-Zionist economic partnership of the 1930s, with Nazi officials traveling to Palestine as honored Zionist guests and leading Nazi newspapers praising the Zionist enterprise might have complicated her simple story of fanatic German Jew-hatred under Hitler steadily rising towards an exterminationist pitch. Her faculty appointment in a Department of Theology seems very apt.

Lipstadt's wartime coverage is just as bad, perhaps worse. She catalogs perhaps a couple of hundred print

news reports, each describing the massacre of hundreds of thousands or even millions of Jews by the Nazis. But she expresses her outrage that so many of these reports were buried deep within the inside pages of newspapers, a placement suggesting that they were regarded as hysterical wartime atrocity propaganda and probably fictional, with the editors sometimes explicitly stating that opinion. Indeed, among these under-emphasized stories was the claim that the Germans had recently killed 1.5 million Jews by individually injecting each one of them in the heart with a lethal drug. And although I don't see any mention of it, around that same time America's top Jewish leader Rabbi Stephen Wise was peddling the absurd report that the Nazis had slaughtered millions of Jews, turning their skins into lampshades and rendering their bodies into soap. Obviously, separating truth from falsehood during a blizzard of wartime propaganda is not nearly as easy as Lipstadt seems to assume.

Ordinary Americans were apparently even more skeptical than newspaper editors. According to Lipstadt:

Writing in the Sunday *New York Times Magazine*, [Arthur] Koestler cited public opinion polls in the United States in which nine of ten average Americans dismissed the accusations against the Nazis as propaganda lies and flatly stated that they did not believe a word of them.

Lipstadt convincingly demonstrates that very few Americans seem to have believed in the reality of the Holocaust during the Second World War itself, despite considerable efforts by agitated Jewish activists to persuade them. Over the years, I have seen mention of numerous other books making this same basic point, and therefore harshly condemning the American political leaders of the time for having failed "to save the Jews."

Explicit and Implicit Holocaust Denial After World War II

Yet as I began further investigating the history of Holocaust Denial in the wake of the *Reason* contretemps, I was very surprised to discover that this same pattern of widespread disbelief in the Holocaust seems to have continued unabated *after* the end of the war and throughout the 1950s, being especially strong among high-ranking American military figures, especially top generals and individuals with an Intelligence background, who seemingly would have had the best knowledge of the true events.



Some years ago, I came across a totally obscure 1951 book entitled *Iron Curtain Over America* by John Beaty, a well-regarded university professor. Beaty had spent his wartime years in Military Intelligence, being tasked with preparing the daily briefing reports distributed to all top American officials summarizing available intelligence information acquired during the previous 24 hours, which was obviously a position of considerable responsibility.

As a zealous anti-Communist, he regarded much of America's Jewish population as deeply implicated in subversive activity, therefore constituting a serious threat to traditional American freedoms. In particular, the growing Jewish stranglehold over publishing and the media was making it increasingly difficult for discordant

views to reach the American people, with this regime of censorship constituting the "Iron Curtain" described in his title. He blamed Jewish interests for the totally unnecessary war with Hitler's Germany, which had long sought good relations with America, but instead had suffered total destruction for its strong opposition to Europe's Jewish-backed Communist menace.

Beaty also sharply denounced American support for the new state of Israel, which was potentially costing us the goodwill of so many millions of Muslims and Arabs. And as a very minor aside, he also criticized the Israelis for continuing to claim that Hitler had killed six million Jews, a highly implausible accusation that had no apparent basis in reality and seemed to be just a fraud concocted by Jews and Communists, aimed at poisoning our relations with postwar Germany and extracting money for the Jewish State from the long-suffering German people.

He was scathing toward the Nuremberg Trials, which he described as a "major indelible blot" upon America and "a travesty of justice." According to him, the proceedings were dominated by vengeful German Jews, many of whom engaged in falsification of testimony or even had criminal backgrounds. As a result, this "foul fiasco" merely taught Germans that "our government had no sense of justice." Sen. Robert Taft, the Republican leader of the immediate postwar era took a very similar position, which later won him the praise of John F. Kennedy in *Profiles in Courage*. The fact that the chief Soviet prosecutor at Nuremberg had played the same role during the notorious Stalinist show trials of the late 1930s, during which numerous Old Bolsheviks confessed to all sorts of absurd and ridiculous things, hardly enhanced the credibility of the proceedings to many outside observers.

Then as now, a book taking such controversial positions stood little chance of finding a mainstream New York publisher, but it was soon released by a small Dallas firm, and then became enormously successful, going through some seventeen printings over the next few years. According to Scott McConnell, founding editor of *The American Conservative*, Beaty's book became the second most popular conservative text of the 1950s, ranking only behind Russell Kirk's iconic classic, *The Conservative Mind*.

Moreover, although Jewish groups including the ADL harshly condemned the book, especially in their private lobbying, those efforts provoked a backlash, and numerous top American generals, both serving and retired, wholeheartedly endorsed Beaty's work, denouncing the ADL efforts at censorship and urging all Americans to read the volume. Although Beaty's quite explicit Holocaust Denial might shock tender modern sensibilities, at the time it seems to have caused barely a ripple of concern and was almost totally ignored even by the vocal Jewish critics of the work.



Much of this very interesting story is told by Joseph Bendersky, an expert in Holocaust Studies, who devoted

ten years of archival research to his 2000 book *The Jewish Threat*." His work chronicles the extremely widespread anti-Semitism found within the U.S. Army and Military Intelligence throughout the first half of the twentieth century, with Jews being widely regarded as posing a serious security risk. The book runs well over 500 pages, but when I consulted the index I found no mention of the Rosenbergs nor Harry Dexter White nor any of the other very numerous Jewish spies revealed by the Venona Decrypts, and the term "Venona" itself is also missing from the index. Reports of the overwhelmingly Jewish leadership of the Russian Bolsheviks are mostly treated as bigotry and paranoia, as are descriptions of the similar ethnic skew of America's own Communist Party, let alone the heavy financial support of the Bolsheviks by Jewish international bankers. At one point, he dismisses the link between Jews and Communism in Germany by noting that "less than half" of the Communist Party leadership was Jewish; but since fewer than one in a hundred Germans came from that ethnic background, Jews were obviously over-represented among Communist leaders by as much as 5,000%. This seems to typify the sort of dishonesty and innumeracy I have regularly encountered among Jewish Holocaust experts.

Meanwhile, with the copyright having long lapsed, I'm pleased to add Beaty's work to my Controversial HTML Books selection, so individuals interested can read it and decide for themselves:

[The Iron Curtain Over America](#)

John Beaty • 1951 • 82,000 Words

Beaty's very brief 1951 discussion has been the earliest instance of explicit Holocaust Denial I have managed to locate, but the immediate postwar years seem absolutely rife with what might be described as "implicit Holocaust Denial," especially within the highest political circles.

Over the years, Holocaust scholars and activists have very rightfully emphasized the absolutely unprecedented nature of the historical events they have studied. They describe how some six million innocent Jewish civilians were deliberately exterminated, mostly in gas chambers, by one of Europe's most highly cultured nations, and emphasize that monstrous project was often accorded greater priority than Germany's own wartime military needs during the country's desperate struggle for survival. Furthermore, the Germans also undertook enormous efforts to totally eliminate all possible traces of their horrifying deed, with huge resources expended to cremate all those millions of bodies and scatter the ashes. This same disappearance technique was even sometimes applied to the contents of their mass graves, which were dug up long after initial burial, so that the rotting corpses could then be totally incinerated and all evidence eliminated. And although Germans are notorious for their extreme bureaucratic precision, this immense wartime project was apparently implemented without benefit of a single written document, or at least no such document has ever been located.

Lipstadt entitled her first book "Beyond Belief," and I think that all of us can agree that the historical event she and so many others in academia and Hollywood have made the centerpiece of their lives and careers is certainly one of the most very remarkable occurrences in all of human history. Indeed, perhaps only a Martian Invasion would have been more worthy of historical study, but Orson Welles's famous *War of the Worlds* radio-play which terrified so many millions of Americans in 1938 turned out to be a hoax rather than real.

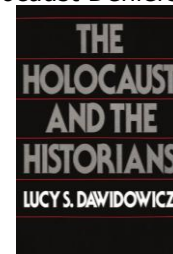
The six million Jews who died in the Holocaust certainly constituted a very substantial fraction of all the wartime casualties in the European Theater, outnumbering by a factor of 100 all the British who died during the Blitz, and being dozens of times more numerous than all the Americans who fell there in battle. Furthermore, the sheer monstrosity of the crime against innocent civilians would surely have provided the best possible justification for the Allied war effort. Yet for many, many years after the war, a very strange sort of amnesia seems to have gripped most of the leading political protagonists in that regard.

Robert Faurisson, a French academic who became a prominent Holocaust Denier in the 1970s, once made an extremely interesting observation regarding the memoirs of Eisenhower, Churchill, and De Gaulle:

Three of the best known works on the Second World War are General Eisenhower's *Crusade in Europe* (New York: Doubleday [Country Life Press], 1948), Winston Churchill's *The Second World War* (London: Cassell, 6 vols., 1948-1954), and the *Mémoires de guerre* of General de Gaulle (Paris: Plon, 3 vols., 1954-1959). In these three works not the least mention of Nazi gas chambers is to be found.

Eisenhower's *Crusade in Europe* is a book of 559 pages; the six volumes of Churchill's *Second World War* total 4,448 pages; and de Gaulle's three-volume *Mémoires de guerre* is 2,054 pages. In this mass of writing, which altogether totals 7,061 pages (not including the introductory parts), published from 1948 to 1959, one will find no mention either of Nazi "gas chambers," a "genocide" of the Jews, or of "six million" Jewish victims of the war.

Given that the Holocaust would reasonably rank as the single most remarkable episode of the Second World War, such striking omissions must almost force us to place Eisenhower, Churchill, and De Gaulle among the ranks of "implicit Holocaust Deniers."



Many others seem to fall into that same category. In 1981, Lucy S. Dawidowicz, a leading Holocaust scholar, published a short book entitled *The Holocaust and the Historians*, in which she denounced so many prominent historians for having so totally ignored the reality of the Holocaust for many years following World War II. Indeed, discussion of that topic was almost entirely confined to the Jewish Studies programs which Jewish ethnic activists had newly established at numerous universities throughout the country. Although Lipstadt's poor scholarly habits and hysterical style hardly impressed me, she appears to have been among the most successful academics who began a career in those ethnic studies departments, which suggests that their average quality was far below her own.

Meanwhile, Dawidowicz emphasizes that mainstream histories often entirely omitted the Holocaust from their presentations:

But it is plain from the most cursory review of textbooks and scholarly works by English and American historians that the awesome events of the Holocaust have not been

given their historic due. For over two decades some secondary school and college texts never mentioned the subject at all, while others treated it so summarily or vaguely as to fail to convey sufficient information about the events themselves or their historical significance. With regard to serious scholarship, she notes that when Friedrich Meinecke, universally acknowledged as Germany's most eminent historian, published *The German Catastrophe* in 1946, he harshly denounced Hitler as the leader of "a band of criminals" but made absolutely no mention of the Holocaust, which surely would have represented the height of such criminality. Major British accounts of Hitler and World War II by leading historians such as A.J.P. Taylor, H.R. Trevor-Roper, and Alan Bullock were almost as silent. A similar situation occurred in America as late as 1972 when the massive 1,237 page *Columbia History of the World*, having a Jewish co-editor, devoted a full chapter to World War II but confined its discussion of the Holocaust to just two short and somewhat ambiguous sentences. One almost gets a sense that many of these experienced professional historians treated discussion of the Holocaust as a considerable embarrassment, a subject that they sought to avoid or at least completely minimize.

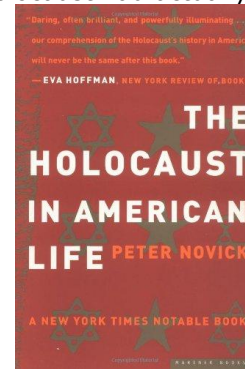
Dawidowicz even castigates *Slaughterhouse-Five*, the 1969 fictional masterpiece by Kurt Vonnegut, for its bald assertion that the firebombing of Dresden was "the greatest massacre in European history," a claim that seems to reduce the Holocaust to non-existence.

I myself had noticed something similar just a couple of years before Dawidowicz's book appeared. The English translation of German journalist Joachim Fest's widely praised *Hitler* had been published in 1974 and I had read it a few years later, finding it just as excellent as the critics had indicated. But I remember being a little puzzled that the 800 page book contained no more than a couple of pages discussing the Nazi death camps and the word "Jews" never even appeared in the index.

The vast majority of Hitler's Jewish victims came from Russia and the Eastern European nations included in the Soviet Bloc. That was also the location of all the extermination camps that are the central focus of Holocaust scholars, and therefore the Soviets were the source of most of the key evidence used at the Nuremberg Trials. Yet Dawidowicz notes that after Stalin grew increasingly suspicious of Jews and Israel a few years after the end of the war, virtually all mention of the Holocaust and German wartime atrocities against Jews vanished from the Soviet media and history books. A similar process occurred in the Warsaw Pact satellites, even while the top Communist Party leadership of many of those countries often remained very heavily Jewish for some years. Indeed, I recall reading quite a number of newspaper articles mentioning that after the Berlin Wall fell and the sundered halves of Europe were finally reunited, most Eastern Europeans had never even heard of the Holocaust.

These days, my morning newspapers seem to carry Holocaust-related stories with astonishing frequency, and probably no event of the twentieth century looms so large in our public consciousness. According to public survey data, even as far back as 1995, some 97% of Americans knew of the Holocaust, far more than were aware of the Pearl Harbor attack or America's use of the atomic bombs against Japan, while less than half our citizenry were aware that the Soviet Union had been our wartime ally. But I'd suspect that anyone who drew his

knowledge from the mainstream newspapers and history books during the first couple of decades after the end of the Second World War might never have even been aware that any Holocaust had actually occurred.



In 1999 Peter Novick published a book on this general theme entitled *The Holocaust in American Life*, citing that survey, and his introduction began by noting the very strange pattern the Holocaust exhibited in its cultural influence, which seems quite unique among all major historical events. In the case of almost all other searing historical occurrences such as the massive bloodshed of the Somme or the bitter Vietnam War, their greatest impact upon popular consciousness and media came soon afterward, with the major books and films often appearing within the first five or ten years when memories were fresh, and the influence peaking within a couple of decades, after which they were gradually forgotten.

Yet in the case of the Holocaust, this pattern was completely reversed. Hardly anyone discussed it for the first twenty years after the end of the World War II, while it gradually moved to the center of American life in the 1970s, just as wartime memories were fading and many of the most prominent and knowledgeable figures from that era had departed the scene. Novick cites numerous studies and surveys demonstrating that this lack of interest and visibility certainly included the Jewish community itself, which had seemingly suffered so greatly under those events, yet apparently had almost completely forgotten about them during the 1950s and much of the 1960s.

I can certainly confirm that impression from my personal experience. Prior to the mid- or late-1970s, I had had only the vaguest impression that virtually all the Jews and Gypsies of Europe had been exterminated during the Second World War, and although the term "Holocaust" was in widespread use, it invariably referred to a "Nuclear Holocaust," a term long-since supplanted and scarcely used today. Then, after the Berlin Wall fell, I was quite surprised to discover that Eastern Europe was still filled with vast numbers of unexterminated Gypsies, who quickly flooded into the West and provoked all sorts of political controversies.

The Rediscovery of the Holocaust

The late scholar Raul Hilberg is universally acknowledged as the founder of modern Holocaust studies, which began with the 1961 publication of his massive volume *The Destruction of the European Jews*. In [his very interesting 2007 Hilberg obituary](#), historian Norman Finkelstein emphasizes that prior to Hilberg's work, there had been virtually no writing on the Holocaust, and discussion of the topic was considered almost "taboo." For a recent event of such apparent enormity to have been so completely wiped away from public discussion and the consciousness of historians and political scientists can be

explained in several different ways. But once I began to investigate the circumstances behind Hilberg's groundbreaking work, I encountered all sorts of strange ironies. [According to Wikipedia](#), Hilberg's family of Austrian Jews coincidentally arrived in the United States on the exact day in 1939 that war broke out, and in his early teens he was soon horrified to read all the news reports of the ongoing extermination of his fellow Jews in the continent his family had left behind, even telephoning Jewish leaders asking why they were doing so little to save their kinsmen from annihilation. He subsequently served in the U.S. military in Europe, then majored in Political Science at Brooklyn College after the end of the conflict. The inspiration for his future scholarly focus seems to have come when he was shocked by a remark made by one of his lecturers, Hans Rosenberg:

The most wicked atrocities perpetrated on a civilian population in modern times occurred during the Napoleonic occupation of Spain.

When Hilberg asked how Rosenberg, himself a German-Jewish refugee, could have so totally ignored the murder of 6 million Jews, a monstrous crime committed just a couple of years earlier, Rosenberg sought to deflect the question, saying that "it was a complicated matter" and "history doesn't teach down into the present age." Since Rosenberg was a student of Meinecke, whom Lipstadt has bitterly denounced as an implicit Holocaust Denier, one wonders whether Rosenberg may have shared the beliefs of his mentor but was reluctant to admit that fact to his overwhelmingly Jewish students in emotionally-charged postwar Brooklyn.

Later, Hilberg conducted his doctoral research at Columbia under Franz Neumann, another German-Jewish refugee scholar. But when Hilberg indicated he wanted his research to focus on the extermination of Europe's Jews, Neumann strongly discouraged that topic, warning Hilberg that doing so would be professionally imprudent and might become "his academic funeral." When he attempted to publish his research in book form, it received numerous negative reviews, with Israel's Yad Vashem fearing it would encounter "hostile criticism," and over a six year period, it was rejected by several major publishing houses along with Princeton University, based on the advice of the influential Jewish intellectual Hannah Arendt. One naturally wonders whether all these established scholars may have quietly known something that a naive young doctoral candidate such as Hilberg did not. His book only appeared in print because a Jewish immigrant whose business had suffered under the Nazis funded the entire publication.

I'd never paid much attention to Holocaust issues, but the supporters of my local Palo Alto Library operate a monthly book sale, and with serious nonfiction hardcovers often priced at just a quarter each, my personal library has grown by hundreds of volumes over the years, now including several of the thickest and most influential Holocaust texts. Aside from Hilberg's classic volume, these include Nora Levin's *The Holocaust* (1968), Lucy Dawidowicz's *The War Against the Jews, 1933-1945* (1975), Martin Gilbert's *The Holocaust* (1985), and Daniel Goldhagen's *Hitler's Willing Executioners* (1996).

I claim absolutely no expertise in Holocaust issues, and analyzing the evidence and argumentation these voluminous works offer is entirely beyond my ability. But I decided to attempt to assess their overall credibility by exploring a few particular items, without actually

bothering to read the thousands of pages of text they provided.

Consider the interesting case of Field Marshal Erhard Milch, Hermann Goering's very powerful number-two in the German Luftwaffe. His father was certainly a Jew, and according to researchers Robert Wistrich and Louis Snyder, there is archival evidence that his mother was Jewish as well. Now is it certainly not impossible that a Third Reich supposedly dedicated with grim fanaticism to the extermination of each and every Jew might have spent the entire war with a full- or half-Jew near the absolute top of its military hierarchy, but surely that puzzling anomaly would warrant careful explanation, and Milch's apparent Jewish background was certainly known during the Nuremberg Trials.

Yet when I carefully consulted the very comprehensive indexes of those five books, totaling over 3,500 pages, there is virtually no discussion of Milch, except a few very brief mentions of his name in connection with various military operations. Either the authors were unaware of Milch's Jewish background, or perhaps they hoped to keep that fact away from their readers lest it cause "confusion." Neither of these possibilities enhances the trust we should place in their research skills or their scholarly objectivity.

Indeed, the fascinating and widely-praised 2002 book *Hitler's Jewish Soldiers* by Bryan Mark Rigg notes that aside from Milch, Hitler's military contained over a dozen half-Jewish generals and admirals and another dozen quarter-Jews of that same high rank, plus a total of roughly 150,000 additional half- or quarter-Jewish soldiers, with a large fraction of these being officers. All of these individuals would have had some fully-Jewish parents or grand-parents, which seems decidedly odd behavior for a regime supposedly so focused on the total eradication of the Jewish race.

Another obvious matter casts further doubt upon the historical quality of those five immensely thick volumes of standard Holocaust narrative, which together occupy nearly a linear foot on my bookshelves. For prosecutors of any crime, establishing a plausible motive is certainly an important goal, and in the case of the Jewish Holocaust, these authors would seem to have an easy task at hand. Hitler and his German colleagues had always claimed that the Jews overwhelmingly dominated Bolshevik Communism, and much of their struggle against the former was in order to prevent further bloody deeds of the latter. So surely devoting an early chapter or so to describing this central Nazi doctrine would provide an airtight explanation of what drove the Nazis to their fiendish slaughters, rendering fully explicable the horrifying events that would occupy the remainder of their text.

Yet oddly enough, an examination of their indexes for "Bolsheviks," "Communism," and all variants reveals almost no discussion of this important issue. Goldhagen's 1996 book provides just a couple of short sentences spread across his 600 pages, and the other works seem to contain virtually nothing at all. Since all of these Holocaust books almost totally avoid Hitler's self-declared motive for his anti-Jewish actions, they are forced to desperately search for alternative explanations, seeking clues buried deep within the German past or turning to psychoanalytical speculations or perhaps deciding that what they describe as the greatest massacre in all human history was undertaken out of sheer Nazi wickedness.

The obvious reason for this glaring omission is that the authors are constructing a morality-play in which the Jews must be portrayed as absolutely blameless victims, and even hinting at their role in the numerous Communist atrocities that long preceded the rise of the Third Reich might cause readers to consider both sides of the issue. When purported historians go to absurd lengths to hide such glaring facts, they unmask themselves as propagandists, and we must be very cautious about trusting their reliability and candor in all other matters, whether great or small.

Indeed, the issue of Communism raises a far larger matter, one having rather touchy implications. Sometimes two simple compounds are separately inert, but when combined together may possess tremendous explosive force. From my introductory history classes and readings in high school, certain things had always seemed glaringly obvious to me even if the conclusions remained unmentionable, and I once assumed they were just as apparent to most others as well. But over the years I have begun to wonder whether perhaps this might not be correct.

Back in those late Cold War days, the death toll of innocent civilians from the Bolshevik Revolution and the first two decades of the Soviet Regime was generally reckoned at running well into the tens of millions when we include the casualties of the Russian Civil War, the government-induced famines, the Gulag, and the executions. I've heard that these numbers have been substantially revised downwards to perhaps as little as twenty million or so, but no matter. Although determined Soviet apologists may dispute such very large figures, they have always been part of the standard narrative history taught within the West.

Meanwhile, all historians know perfectly well that the Bolshevik leaders were overwhelmingly Jewish, with three of the five revolutionaries Lenin named as his plausible successors coming from that background. Although only around 4% of Russia's population was Jewish, a few years ago Vladimir Putin stated that [Jews constituted perhaps 80-85% of the early Soviet government](#), an estimate fully consistent with the contemporaneous claims of [Winston Churchill](#), [Times of London](#) correspondent [Robert Wilton](#), and the officers of [American Military Intelligence](#). Recent books by [Alexander Solzhenitsyn](#), [Yuri Slezkine](#), and [others](#) have all painted a very similar picture. And prior to World War II, Jews remained enormously over-represented in the Communist leadership, especially dominating the Gulag administration and the top ranks of the dreaded NKVD.

Both of these simple facts have been widely accepted in America throughout my entire lifetime. But combine them together with the relatively tiny size of worldwide Jewry, around 16 million prior to World War II, and the inescapable conclusion is that in per capita terms Jews were the greatest mass-murderers of the twentieth century, holding that unfortunate distinction by an enormous margin and with no other nationality coming even remotely close. And yet, by the astonishing alchemy of Hollywood, the greatest killers of the last one hundred years have somehow been transmuted into being seen as the greatest victims, a transformation so seemingly implausible that future generations will surely be left gasping in awe.

Today's American Neocons are just as heavily Jewish as were the Bolsheviks of a hundred years ago, and they have greatly benefited from the political immunity provided by this totally bizarre inversion of historical

reality. Partly as a consequence of their media-fabricated victimhood status, they have managed to seize control over much of our political system, especially our foreign policy, and have spent the last few years doing their utmost to foment an absolutely insane war with nuclear-armed Russia. If they do manage to achieve that unfortunate goal, they will surely outdo the very impressive human body-count racked up by their ethnic ancestors, perhaps even by an order-of-magnitude or more.

Holocaust Frauds and Confusions

Since the Holocaust only became a major public topic after wartime memories had grown dim, the story has always seemed to suffer from the problems traditionally associated with "recovered memory syndrome." Truths and falsehoods were often mixed together in strange ways, and the door was opened wide to an astonishing number of outright frauds and liars.

For example, in the late 1970s I remember many of my high school classmates devouring *The Painted Bird* by Jerzy Kosinski, perhaps the first widely popular Holocaust memoir. But then a few years later, the media revealed that Kosinski's national best-seller was simply fraudulent, and the plagiarizing author eventually committed suicide. Indeed, there have been [so many fake Holocaust memoirs over the years](#) that they nearly constitute a literary genre of their own.

Probably the most world's most famous Holocaust survivor was Elie Wiesel, who parlayed the stories of his wartime suffering into becoming an enormous political celebrity. His career was capped with a Nobel Peace Prize in 1986, and the announcement declared him "a messenger to mankind." Yet journalist [Alexander Cockburn](#) [has persuasively argued](#) that Wiesel was simply a fraud, and his famous autobiographical work *Night* just another literary hoax.

Although the iconic figure of "the Six Million" has been endlessly repeated by our media, the estimated numbers of the dead have actually been shockingly variable over the years. Although I never paid much attention to Holocaust issues, I have closely read my major newspapers and magazines for decades, and had regularly seen the statement that the Nazi death machine had brutally exterminated five million Gentiles along with the six million Jews. But just last year, I was stunned to discover that former total was simply a whole-cloth invention by prominent Holocaust-activist Simon Wiesenthal, [who simply made the figure up one day](#) with the intent of giving non-Jews more of a stake in the Holocaust story. And despite being based on absolutely no evidence or research, his casual claim was never effectively refuted by actual Holocaust scholars, who knew it to be total nonsense, and therefore it was so regularly repeated in the media that I probably read it hundreds of times over the years, always assuming it had some firm grounding in proven reality.

Similarly, for decades I had always read the undeniable fact that the Nazis had exterminated 4 million inmates at Auschwitz, with most of the victims being Jews, and Lipstadt certainly treated that number as absolutely rock-solid historical reality. But in the early 1990s after the fall of Communism, [the official total was quietly revised downwards to as little as 1.1 million](#). The fact that a sudden reduction in the official Holocaust body-count by 3 million has had so little impact upon our public Holocaust media narrative hardly seems to inspire great confidence in either the total figures or the media reporting of them.

The New York Times

"Holocaust" and "6 million Jews" stories brought to you ever since 1869 by Jew-owned "Newspaper of Record"

Oct 31, 1869 RECEIVED IN AMERICA The first of the great Jewish massacres in Europe, the massacre of the Jews of Damascus, Syria, in 1869.	Feb 10, 1889 THE RIGHTEOUS MASSACHUSETTS The Jews of the United States are the most virtuous and patriotic of the people.	Sep 12, 1891 AS DIRECTOR OF RUSSIA The Jews of Russia are the most virtuous and patriotic of the people.	Mar 15, 1896 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Jun 11, 1900 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Nov 27, 1902 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.
May 16th, 1903 MORE DETAILS OF THE KISHINEV MASSACRE The Jews of the United States are the most virtuous and patriotic of the people.	Sept 16th, 1903 THE RIGHTEOUS MASSACHUSETTS The Jews of the United States are the most virtuous and patriotic of the people.	Oct 20, 1904 JEWISH CLERGY SHAME The Jews of the United States are the most virtuous and patriotic of the people.	Jan 29, 1905 END OF DOOMER WARE The Jews of the United States are the most virtuous and patriotic of the people.	Nov 1, 1905 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Mar 25, 1906 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.
Mar 13, 1910 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Apr 11, 1910 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Oct 31, 1911 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Dec 10, 1911 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Dec 2, 1914 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Jan 14, 1915 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.
Oct 18, 1918 \$1,000,000 PAID TO REBUILD JEWRY The Jews of the United States are the most virtuous and patriotic of the people.	Sep 8, 1919 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Nov 12, 1919 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Apr 12, 1920 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	May 3, 1920 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	May 9, 1920 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.
May 16, 1920 NEW YORK CITY LAYS IN JEWISH CAMPAIGN The Jews of the United States are the most virtuous and patriotic of the people.	Jul 20, 1921 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Mar 29, 1933 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	June 1st, 1933 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Sep 8, 1935 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	May 31st, 1936 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.
Aug 8, 1936 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Feb 23, 1938 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	May 2, 1938 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Jan 15, 1939 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Jan, 1939 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	
Oct 2nd, 1941 YOM KIPPUR ENDS IN PEACE FOR PEACE The Jews of the United States are the most virtuous and patriotic of the people.	Jan 8, 1945 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Feb 11, 1945 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.	Feb 17, 1945 JEWISH MASS MEETING The Jews of the United States are the most virtuous and patriotic of the people.		

Over the last couple of generations, our media has engraved that figure of Six Million so deeply onto the minds of every Western citizen that the meaning of the iconic number is universally understood, and those who question it risk a prison sentence in many European countries. Yet its actual origin is somewhat obscure. According to some accounts, Jewish groups lobbied President Truman into casually inserting it into one of his speeches, and thereafter it has endlessly echoed in the media down to the present day. Some angry Internet activist has put together a graphic displaying extracts from dozens of *New York Times* stories between 1869 and 1941 all citing the figure of 6 million Eastern European Jews as being threatened with death, suggesting that our official Holocaust body-count actually predated World War II by as much as three generations. I really wouldn't be surprised if that might be the original source of the number.

Sometimes the creation of a new Holocaust hoax was only narrowly averted. Throughout most of the twentieth century, Jews and blacks had been close political allies in America, with the top leadership of the NAACP almost invariably being Jewish, as were nearly all of Martin Luther King, Jr.'s top white advisors and a very large fraction of the key white activists involved in the black Civil Rights movement of the 1950s and 1960s. But by the late 1960s, a schism had erupted, with many younger black activists becoming deeply hostile to what they perceived as overwhelming Jewish influence, while more militant blacks, whether Muslim or otherwise, began siding with the Palestinians against Zionist Israel. This growing conflict became especially bitter during Jesse Jackson's presidential campaign of 1988 and reached a flash-point in the New York City of the early 1990s.

A couple of film-makers sought to help heal this rift by producing a major 1992 PBS documentary entitled *The Liberators*, recounting how black American troops had been among the first units that captured the Buchenwald and Dachau concentration camps, thereby freeing the tens of thousands of Jewish inmates from Nazi captivity. A historical narrative of such deep symbolic resonance quickly attracted overwhelming support from both black leaders and Jewish ones, with Jesse Jackson sharing the stage with Holocaust survivors and numerous Jewish luminaries at the Harlem premiere, and the film received

an Oscar nomination. However, in early February 1993 Jeffrey Goldberg took to the pages of *The New Republic* to reveal that the story was merely a hoax, based on falsified history. Although the film's Jewish co-producer angrily denounced her critics as racists and Holocaust Deniers, those charges stuck, and were eventually reported in the *New York Times* and other major media outlets. The leading Jewish organizations and Holocaust centers that had been heavily promoting the film soon distanced themselves, and in 2013 *The Times of Israel* even marked the twenty-year anniversary of what it described as a notorious hoax. But I suspect that if matters had gone a little differently, the story might soon have become so deeply embedded in the canonical Holocaust narrative that anyone questioning the facts would have been vilified as a racist.

A few years earlier, *The New Republic* had actually been in the forefront of promoting a different hoax also relating to Jewish issues, one which might have had far greater international political significance when Joan Peters, an obscure Jewish writer, published a major historical work in 1984. She claimed that her extensive archival research had revealed that the bulk of the present-day Palestinians were actually not native to Palestine, but instead were recently-arrived immigrants, drawn there by the heavy economic development produced by the Zionist settlers who had actually preceded them.

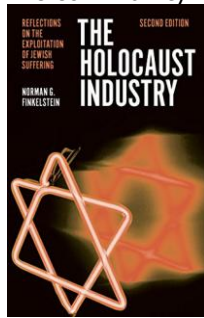
Her shocking findings received hundreds of glowing reviews and academic endorsements across the entire spectrum of the mainstream and elite American media, and her book quickly became a huge bestseller. Leading Jewish Holocaust luminaries such as Dawidowicz and Wiesel took center stage in praising her remarkable scholarship, which seemed likely to completely demolish the claims of the expelled Palestinians, thereby reshaping the nature of the Middle East conflict to Israel's great advantage.



However, a young graduate student in History at Princeton named Norman Finkelstein had considerable interest in the history of Zionism, and being very much surprised by her findings, decided to investigate those claims. Once he began carefully checking her footnotes and her alleged sources, he discovered they were entirely fraudulent, and her groundbreaking research merely amounted to a hoax, which some later suggested had been concocted by an intelligence organization and merely published under her name.

Although Finkelstein widely distributed his important findings, they were totally ignored by all the American journalists, scholars, and media organizations he contacted, with the sole exception of Noam Chomsky, and the growing Joan Peters Hoax might have destroyed the legal basis of the international Palestinian claims to their own Palestine homeland. But some independent-minded British publications eventually picked up his information, and the resulting wave of media embarrassment caused the Peters claims to fade into

oblivion. Meanwhile, Finkelstein himself suffered severe retaliation as a consequence, and according to Chomsky was completely blacklisted by his Princeton department and the wider academic community.



More than a dozen years later, Finkelstein's work became the focus of a second major controversy. In the late 1990s, international Jewish organizations launched a major effort to extract many billions of dollars from the largest Swiss banks, arguing that such funds were the rightful property of European Jews who had died in the Holocaust. When the banks initially resisted, arguing that no solid evidence was being presented for such enormous claims, they were harshly denounced by America's Jewish-dominated media, and Jewish lobbying led the American government to threaten them with severe financial sanctions that could have destroyed their businesses. Faced with such serious extortionate pressure, the banks finally gave way and paid out the bulk of the funds being demanded, with those billions mostly retained by the Jewish organizations leading the campaign and spent on their own projects since the purported Jewish heirs were impossible to locate.

This situation led historian Finkelstein to publish a short book in 2000 entitled *The Holocaust Industry*, in which he harshly critiqued what he characterized as a global Jewish money-making enterprise aimed at unfairly extracting wealth on behalf of the supposed Holocaust victims, often with little regard for truth or fairness. Although almost entirely ignored by the American media, it became a major bestseller in Europe, which eventually forced American publications to give it some attention. Among other things, Finkelstein noted that more than a half-century after the end of the Holocaust, the number of officially designated Holocaust survivors had grown so large that simple mortality considerations seemed to imply that huge numbers of European Jews must have survived the war. This obviously raised serious questions about how many might have actually died during that conflict and its accompanying Holocaust.

Over the years, I had noticed the same sorts of media reports claiming enormous totals of Holocaust survivors still alive now six or seven decades after the event. For example, even as late as 2009 an official at Israel's Jewish Agency justified laws criminalizing Holocaust Denial by [explaining](#) that almost 65 years after the end of the war "there are still hundreds of thousands of living Holocaust survivors," a statement which itself seems to constitute rather explicit Holocaust Denial. Indeed, a very noticeable number of all the *New York Times* obituaries I read these days in my morning newspapers seem to include Holocaust survivors still expiring in their eighties and nineties.

Anyone who reads [serious history books](#) knows that Jews have generally enjoyed a reputation for producing many of the world's greatest swindlers and frauds, hardly surprising given [their notorious tendency to lie and dissemble](#). Meanwhile, the Jewish community also seems

to contain far more than its fair share of the emotionally disturbed and the mentally ill, and perhaps as a consequence has served as a launching-pad for many of the world's religious cults and fanatic ideological movements. Any exploration of the Holocaust certainly tends to support this rather negative appraisal.

The Holocaust and Hollywood

Although the Holocaust began to enter American consciousness during the 1960s and 1970s with the publication of major books by Hilberg, Levin, Dawidowicz, and others, together with the resulting articles and reviews that these generated, the initial social impact was probably not substantial, at least outside the Jewish community. Even highly successful books selling in the many tens of thousands of copies would have little impact in a population of more than 200 million.

Our media completely shapes our perceived reality of the world, and although intellectuals and many of the highly educated are greatly influenced by books and other forms of printed content, the vast majority of the population understands the world through electronic media, especially that of popular entertainment.

Consider, for example, the 1974 publication of *Time on the Cross: The Economics of American Negro Slavery*, a magisterial two volume analysis by economists Robert William Fogel and Stanley L. Engerman. By applying quantitative methods, the study overturned generations of assumptions about the American social institution, demonstrating that black slaves in the South were encouraged to marry and maintain their households, while having diets and medical care comparable to that of the free white population and often superior to that of Northern industrial wage-earners. Moreover, following emancipation the life expectancy of freedmen declined by ten percent and their illnesses increased by twenty percent. All of this is summarized in the extensive [Wikipedia entry](#).

Although their results were controversial, the authors had the strongest possible academic credentials, with Fogel, an eminent scholar, being a leading figure in a school of economics who went on to win a Nobel Prize. And Fogel's ideological credentials were even more robust, given that he had had a lifelong commitment to black Civil Rights starting with the eight years he had spent as a young Communist Party organizer, while his 1949 marriage to a black woman had often subjected the couple to the indignities of the anti-miscegenation laws of that era. Consequently, their findings received unprecedented coverage in the mainstream media for an academic study and surely influenced numerous historians and journalists. Yet I think the long-term impact upon popular perceptions about slavery has been almost nil.

By contrast, in 1976 the ABC television network ran the prime-time miniseries *Roots*, a multi-generational account of a slave family. The story closely adhered to the traditionally harsh slavery narrative, while supposedly being based upon the recorded family history of Alex Haley, the author of the best-selling book of that same title. But although his work was later found to be fraudulent and apparently plagiarized, the ratings were stellar and the social impact enormous due to the audience of 100 million Americans who watched those episodes. Thus, even the most impressive written scholarship had absolutely no chance of competing with fictionalized television drama.

All three of America's television networks were under Jewish ownership or control, so it was hardly surprising

that two years later *ABC* decided to repeat this process with the 1978 television miniseries *Holocaust*, which also achieved an audience of 100 million and generated enormous profits. It seems quite possible this may have been the first time many American families discovered that colossal but almost entirely invisible event of World War II.

The following year, William Styron published *Sophie's Choice*, a heart-rending tale involving deeply buried memories of the extermination of Christian Polish children in the Auschwitz gas chambers. Although such an occurrence was absolutely contrary to the doctrines of all Jewish Holocaust scholars, the novel became a huge national best-seller anyway, and a 1982 film of the same name soon followed, with Meryl Streep winning an Oscar for Best Actress. A decade later, Steven Spielberg's 1993 *Schindler's List* won a remarkable seven Oscars, while grossing nearly \$100 million.

With [Hollywood so overwhelmingly Jewish](#), the consequences were hardly surprising, and a huge cinematic genre soon developed. According to Finkelstein, Hollywood produced some 180 Holocaust films just during the years 1989-2004. Even the very partial subset of [Holocaust films listed on Wikipedia](#) has grown enormously long, but fortunately the Movie Database has winnowed down the catalog by providing a list of [the 50 Most Moving Holocaust Films](#).

Many billions of dollars have surely been invested over the years on the total production costs of this ongoing business enterprise. For most ordinary people, "seeing is believing," and how could anyone seriously doubt the reality of the Holocaust after having seen all the gas chambers and mounds of murdered Jewish corpses constructed by highly-paid Hollywood set designers? Doubting the existence of Spiderman and the Incredible Hulk would be almost as absurd.

Some 2% of Americans have a Jewish background, while perhaps 95% possess Christian roots, but [the Wikipedia list of Christian films](#) seems rather scanty and rudimentary by comparison. Very few of those films were ever widely released, and the selection is stretched to even include *The Chronicles of Narnia*, which contains no mention of Christianity whatsoever. One of the very few prominent exceptions on the list is Mel Gibson's 2004 *The Passion of the Christ*, which he was forced to personally self-fund. And despite the enormous financial success of that movie, one of the most highly profitable domestic releases of all time, the project rendered Gibson a hugely vilified pariah in the industry over which he had once reigned as its biggest star, especially after word got around that [his own father was a Holocaust Denier](#).

In many respects, Hollywood and the broader entertainment media today provide the unifying spiritual basis of our deeply secular society, and the overwhelming predominance of Holocaust-themed films over Christian ones has obvious implications. Meanwhile, in our globalized world, the American entertainment-media complex totally dominates Europe and the rest of the West, so that the ideas generated here effectively shape the minds of many hundreds of millions of people living elsewhere, whether or not they fully recognize that fact.

In 2009, Pope Benedict XVI sought to heal the long-standing Vatican II rift within the Catholic Church and reconcile with the breakaway Society of St. Pius X faction. But this became a major media controversy when it was discovered that Bishop Richard Williamson, one of the leading members of that latter organization,

had long been [a Holocaust Denier and also believed that Jews should convert to Christianity](#). Although the many other differences in Catholic doctrinal faith were fully negotiable, apparently refusing to accept the reality of the Holocaust was not, and Williamson remained estranged from the Catholic Church. Soon afterward [he was even prosecuted for heresy](#) by the German government.

Internet critics have suggested that over the last couple of generations, energetic Jewish activists have successfully lobbied Western nations into replacing their traditional religion of Christianity with the new religion of Holocaustianity, and the Williamson Affair certainly seems to support that conclusion.

Consider the French satirical magazine *Charlie Hebdo*. Funded by Jewish interests, it spent years launching vicious attacks against Christianity, sometimes in crudely pornographic fashion, and also periodically vilified Islam. Such activities were hailed by French politicians as proof of the total freedom of thought allowed in the land of Voltaire. But the moment that one of its leading cartoonists made a very mild joke related to Jews, he was immediately fired, and if the publication had ever ridiculed the Holocaust, it surely would have been immediately shut down, and its entire staff possibly thrown into prison.



Western journalists and human rights advocates have often expressed support for the boldly transgressive activities of the [Jewish-funded Femen activists](#) when they desecrate Christian churches all around the world. But such pundits would certainly be in an uproar if anyone were to act in similar fashion toward the growing international network of Holocaust Museums, most of them built at public expense.

Indeed, one of the underlying sources of bitter Western conflict with Vladimir Putin's Russia seems to be that he has restored Christianity to a favored place in a society where the early Bolsheviks had once dynamited churches and massacred many thousands of priests. Western intellectual elites held far more positive feelings toward the USSR while its leaders retained a stridently anti-Christian attitude.

The Rise and Suppression of Holocaust Denial

Since the Holocaust had been almost unknown in America until the mid-1960s, explicit Holocaust Denial was equally non-existent, but as the former grew in visibility following the publication of Hilberg's 1961 book, the latter soon began to awaken as well.

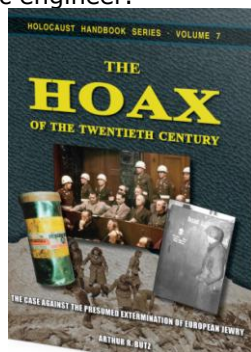
Lipstadt's vilification of Barnes as the "godfather" of Holocaust Denial does contain a nugget of truth. His posthumously-published 1968 review endorsing Rassinier's denialist analysis seems to be the first such substantial statement published anywhere in America, at least if we exclude Beatty's very casual 1951 dismissal of the Jewish claims, which seem to have attracted negligible public attention.

Near the end of the 1960s, a right-wing publisher named Willis Carto came across a short and unpolished

Holocaust Denial manuscript, apparently produced some years earlier, and he ignored legal niceties by simply putting it into print. The purported author then sued for plagiarism, and although the case was eventually settled, his identity eventually leaked out as being that of David L. Hoggan, a Barnes protege with a Harvard Ph.D. in history serving as a junior faculty member at Stanford. His desire for anonymity was aimed at preventing the destruction of his career, but he failed in that effort, and further academic appointments quickly dried up.

Meanwhile, Murray Rothbard, the founding father of modern libertarianism, had always been a strong supporter of historical Revisionism, and greatly admired Barnes, who for decades had been the leading figure in that field. Barnes had also briefly hinted at his general skepticism about the Holocaust in [a lengthy 1967 article](#) appearing in the *Rampart Journal*, a short-lived libertarian publication, and this may have been noticed within those ideological circles. It appears that by the early 1970s, Holocaust Denial had become a topic of some discussion within America's heavily Jewish but fiercely free-thinking libertarian community, and this was to have an important consequence.

A professor of Electrical Engineering at Northwestern named Arthur R. Butz was casually visiting some libertarian gathering during this period when he happened to notice a pamphlet denouncing the Holocaust as a fraud. He had never previously given any thought to the issue, but such a shocking claim captured his attention, and he began looking into the matter early in 1972. He soon decided that the accusation was probably correct, but found the supporting evidence, including that presented in the unfinished and anonymous Hoggan book, far too sketchy, and decided it needed to be fleshed out in much more detailed and comprehensive fashion. He proceeded to undertake this project over the next few years, working with the methodical diligence of a trained academic engineer.



His major work, [The Hoax of the Twentieth Century](#), first appeared in print late in 1976, and immediately became the central text of the Holocaust Denial community, a position it still seems to retain down to this present day, while with all the updates and appendices, the length has grown to well over 200,000 words. Although no mention of this forthcoming book appeared in the February 1976 issue of *Reason*, it is possible that word of the pending publication had gotten around within libertarian circles, prompting the sudden new focus upon historical Revisionism.

Butz was a respectable tenured professor at Northwestern, and the release of his book laying out the Holocaust Denial case soon became a minor sensation, covered by the *New York Times* and other media outlets in January 1977. In one of her books, Lipstadt devotes a full chapter entitled "Entering the Mainstream" to Butz's work. According to a December 1980 *Commentary* article

by Dawidowicz, Jewish donors and Jewish activists quickly mobilized, attempting to have Butz fired for his heretical views, but back then academic tenure still held firm and Butz survived, an outcome that seems to have greatly irritated Dawidowicz.

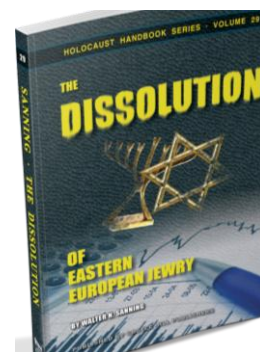
Such a detailed and comprehensive book laying out the Holocaust Denial case naturally had a considerable impact on the national debate, especially since the author was a mainstream and apparently apolitical academic, and an American edition of Butz's book soon appeared in 1977. I'm very pleased to have made arrangements to include the volume in my collection of Controversial HTML Books, so those interested can easily read it and decide for themselves.

[The Hoax of the Twentieth Century](#)

The Case Against the Presumed Extermination of European Jewry

Arthur R. Butz • 1976/2015

The following year, these Holocaust Denial trends seemed to gain further momentum as Carto opened a small new publishing enterprise in California called the Institute for Historical Review (IHR), which launched a quarterly periodical entitled *The Journal of Historical Review* in 1980. Both the IHR and its *JHR* publication centered their efforts around Revisionism in general, but with Holocaust Denial being their major focus. Lipstadt devotes an entire chapter to the IHR, later noting that most of the main authors of the February 1976 *Reason* issue soon became affiliated with that project or with other Carto enterprises, as did Butz, while the editorial board of the *JHR* was soon well-stocked with numerous Ph.D.'s, often earned at highly-reputable universities. For the next quarter century or so, the IHR would hold small conferences every year or two, with David Irving eventually becoming a regular presenter, and even fully mainstream figures such as Pulitzer Prize-winning historian John Toland occasionally appearing as speakers.



As an important example of IHR efforts, in 1983 the organization published [The Dissolution of Eastern Europe Jewry](#), a very detailed quantitative analysis of the underlying demographics and population movements around the period encompassed by World War II, apparently the first such study undertaken. The author, writing under the pen-name Walter N. Sanning, sought to revise the extremely simplistic population analysis casually assumed by Holocaust historians.

Before the war, millions of Jews had lived in Eastern Europe, and after the war, those communities had mostly vanished. This undeniable fact has long stood as an implicit central pillar of the traditional Holocaust narrative. But drawing upon entirely mainstream sources, Sanning persuasively demonstrates that the situation was actually far more complicated than it might seem. For example, it was widely reported at the time that vast numbers of Polish Jews had been transported

by the Soviets to locations deep within their territory, on both voluntary and involuntary terms, with future Israeli Prime Minister Menachem Begin being included in those transfers. In addition, huge numbers of heavily urbanized Soviet Jews were similarly evacuated ahead of the advancing German forces in 1941. The exact size of these population movements has long been uncertain and disputed, but Sanning's careful analysis of postwar Soviet census data and other sources suggests that the totals were likely towards the upper end of most estimates. Sanning makes no claim that his findings are definitive, but even if they are only partially correct, such results would certainly preclude the reality of traditional Holocaust numbers.

Another regular IHR participant was [Robert Faurisson](#). As a professor of literature at the University of Lyons-2, [he began expressing his public skepticism about the Holocaust](#) during the 1970s, and the resulting media uproar led to efforts to remove him from his position, while a petition was signed on his behalf by 200 international scholars, including famed MIT professor Noam Chomsky. Faurisson stuck to his opinions, but attacks persisted, including a brutal beating by Jewish militants that hospitalized him, while a French political candidate espousing similar views was assassinated. Jewish activist organizations began lobbying for laws to broadly outlaw the activities of Faurisson and others, and in 1990, soon after the Berlin Wall fell and research at Auschwitz and other Holocaust sites suddenly became far easier, France passed a statute criminalizing Holocaust Denial, apparently the first nation after defeated Germany to do so. During the years that followed, large numbers of other Western countries did the same, setting the disturbing precedent of resolving scholarly disputes via prison sentences, a softer form of the same policy followed in Stalinist Russia.

Since Faurisson was a literary scholar, it is not entirely surprising that one of his major interests was *The Diary of Anne Frank*, generally regarded as the Holocaust's iconic literary classic, telling the story of a young Jewish girl who died after being deported from Holland to Auschwitz. He argued that the text was substantially fraudulent, written by someone else after the end of the war, and for decades various determined individuals have argued the case back and forth. I cannot properly evaluate any of their complex arguments, which apparently involve questions of ballpoint pen technology and textual emendations, nor have I ever read the book itself.

But for me, the most striking aspect of the story is the girl's actual fate under the official narrative, as recounted in the thoroughly establishmentarian [Wikipedia entry](#). Apparently disease was raging in her camp despite the best efforts of the Germans to control it, and she soon became quite ill, mostly remaining bedridden in the infirmary, before eventually dying from typhus in Spring 1945 at a different camp about six months after her initial arrival. It seems rather odd to me that a young Jewish girl who fell severely ill at Auschwitz would have spent so much time in camp hospitals and eventually die there, given that we are told the primary purpose of Auschwitz and other such camps was the efficient extermination of its Jewish inmates.

By the mid-1990s the Holocaust Denial movement seemed to be gaining in public visibility, presumably aided by the doubts raised after the official 1992 announcement that [the estimated deaths at Auschwitz had been reduced by around 3 million](#).

For example, the February 1995 issue of *Marco Polo*, a glossy Japanese magazine with a circulation of 250,000, carried a long article declaring that the gas chambers of the Holocaust were a propaganda hoax. Israel and Jewish-activist groups quickly responded, organizing a widespread advertising boycott of all the publications of the parent company, one of Japan's most respected publishers, which quickly folded in the face of that serious threat. All copies of the issue were recalled from the newspapers, the staffers were dismissed, and the entire magazine was soon shut down, while the president of the parent company was forced to resign.

In exploring the history of Holocaust Denial, I have noticed this same sort of recurrent pattern, most typically involving individuals rather than institutions. Someone highly-regarded and fully mainstream decides to investigate the controversial topic, and soon comes to conclusions that sharply deviate from the official truth of the last two generations. For various reasons, those views become public, and he is immediately demonized by the Jewish-dominated media as a horrible extremist, perhaps mentally-deranged, while being relentlessly hounded by a ravenous pack of fanatic Jewish-activists. This usually brings about the destruction of his career.

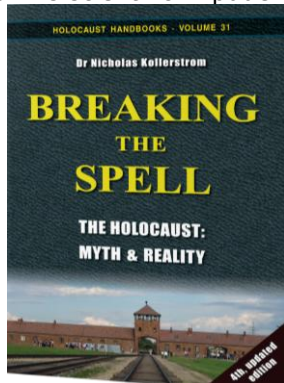
In the early 1960s Stanford historian David Hoggan produced his anonymous manuscript *The Myth of the Six Million*, but once it got into circulation and his identity became known, his academic career was destroyed. A dozen years later, something along the same lines happened with Northwestern Electrical Engineering professor Arthur Butz, and only his academic tenure saved him from a similar fate.

Fred Leuchter was widely regarded as one of America's leading expert specialists on the technology of executions, and [a long article](#) in *The Atlantic* treated him as such. During the 1980s, Ernst Zundel, a prominent Canadian Holocaust Denier, was facing trial for his disbelief in the Auschwitz gas chambers, and one of his expert witnesses was an American prison warden with some experience in such systems, who recommended involving Leuchter, one of the foremost figures in the field. Leuchter soon took a trip to Poland and closely inspected the purported Auschwitz gas chambers, then published [the Leuchter Report](#), concluding that they were obviously a fraud and could not possibly have worked in the manner Holocaust scholars had always claimed. The ferocious attacks which followed soon cost him his entire business career and destroyed his marriage.

David Irving had ranked as the world's most successful World War II historian, with his books selling in the millions amid glowing coverage in the top British newspapers when he agreed to appear as an expert witness at the Zundel trial. He had always previously accepted the conventional Holocaust narrative, but reading the *Leuchter Report* changed his mind, and he concluded that the Auschwitz gas chambers were just a myth. He was quickly subjected to unrelenting media attacks, which first severely damaged and then ultimately [destroyed his very illustrious publishing career](#), and he later even served time in an Austrian prison for his unacceptable views.

Dr. Germar Rudolf was a successful young German chemist working at the prestigious Max Planck Institute when he heard of the controversy regarding the *Leuchter Report*, which he found reasonably persuasive but containing some weaknesses. Therefore, he repeated the analysis on a more thorough basis, and published the results as [the Chemistry of Auschwitz](#), which came to the

same conclusions as Leuchter. And just like Leuchter before him, Rudolf suffered the destruction of his career and his marriage, and since Germany treats these matters in harsher fashion, he eventually served five years in prison for his scientific impudence.



Most recently, Dr Nicholas Kollerstrom, who had spent eleven years as a historian of science on the staff of University College, London, suffered this same fate in 2008. His scientific interests in the Holocaust provoked a media firestorm of vilification, and he was fired with a single day's notice, becoming the first member of his research institution ever expelled for ideological reasons. He had previously provided the Isaac Newton entry for a massive biographical encyclopedia of astronomers, and America's most prestigious science journal demanded that the entire work be pulped, destroying the work of over 100 writers, because it had been fatally tainted by having such a villainous contributor. He recounted this unfortunate personal history as an introduction to his 2014 book [Breaking the Spell](#), which I highly recommend.

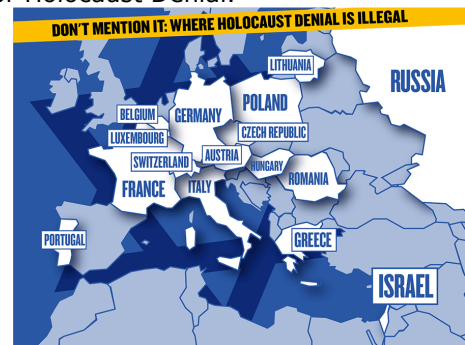


*https://www.youtube.com/watch?time_continue=630&y=I55VMPlq6Ew

Kollerstrom's text effectively summarizes much of the more recent Holocaust Denial evidence, including the official Auschwitz death books returned by Gorbachev after the end of the Cold War, which indicate that Jewish fatalities were some 99% lower than the widely-believed total. Furthermore, Jewish deaths actually showed a sharp decline once plentiful supplies of Zyklon B arrived, exactly contrary to what might have been expected under the conventional account. He also discusses the interesting new evidence contained in the British wartime decrypts of all German communications between the various concentration camps and the Berlin headquarters. Much of this material is presented in an interesting two hour interview on *Red Ice Radio*, conveniently available on YouTube:

The lives and careers of a very sizable number of other individuals have followed this same unfortunate sequence, which in much of Europe often ends in criminal prosecution and imprisonment. Most notably, a German lawyer who became a bit too bold in her legal arguments soon joined her client behind bars, and as a consequence, it has become increasingly difficult for accused Holocaust Deniers to secure effective legal

representation. By Kollerstrom's estimates, many thousands of individuals are currently serving time across Europe for Holocaust Denial.



My impression is that by the late 1960s, the old Soviet Bloc countries had mostly stopped imprisoning people merely for questioning Marxist-Leninist dogma, and reserved their political prisons only for those actively organizing against the regime, while Holocaust Denial is treated today in far harsher fashion. One clear difference is that actual belief in Communist doctrine had entirely faded away to almost nothing even among the Communist leadership itself, while these days Holocaustianity is still a young and deeply held faith, at least within a small slice of the population that exerts enormously disproportionate leverage over our public institutions.

Another obvious factor is the many billions of dollars currently at stake in what Finkelstein has aptly characterized as "the Holocaust Industry." For example, potentially enormous new claims are now [being reopened against Poland](#) for Jewish property that was lost or confiscated during the World War II era.

In America, the situation is somewhat different, and our First Amendment still protects Holocaust Deniers against imprisonment, though the efforts of the ADL and various other groups to criminalize "hate speech" are clearly aimed at eventually removing that obstacle. But in the meantime, crippling social and economic sanctions are often used to pursue the same objectives.

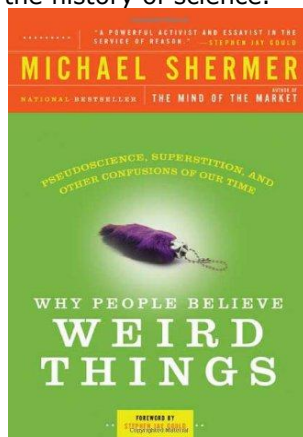
Furthermore, various Internet monopolies have been gradually persuaded or co-opted into preventing the easy distribution of dissenting information. There have been stories in the media over the last few years that Google has been censoring or redirecting its Holocaust search results away from those disputing the official narrative. Even more ominously, Amazon, our current near-monopolistic retailer of books, last year took the unprecedented step of [banning thousands of Holocaust Denial works](#), presumably lest they "confuse" curious readers, so it is fortunate that I had purchased mine a couple of years earlier. These parallels with George Orwell's 1984 are really quite striking, and the "Iron Curtain Over America" that Beaty had warned about in his 1951 book of that title seems much closer to becoming a full reality.

Various figures in the Holocaust Denial community have attempted to mitigate this informational blacklist, and Dr. Rudolf some time ago established a website [HolocaustHandbooks.com](#), which allows a large number of the key volumes to be purchased or easily read on-line in a variety of different formats. But the growing censorship by Amazon, Google, and other Internet monopolies greatly reduces the likelihood that anyone will readily encounter the information.

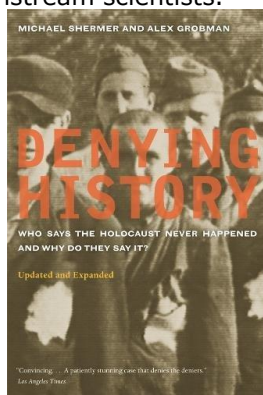
Obviously, most supporters of the conventional Holocaust narrative would prefer to win their battles on the level playing fields of analysis rather than by utilizing

economic or administrative means to incapacitate their opponents. But I have seen little evidence that they have enjoyed any serious success in this regard.

Aside from the various books by Lipstadt, which I found to be of poor quality and quite unpersuasive, one of the most energetic Holocaust supporters of the last couple of decades seems to have been Michael Shermer, the editor of *Skeptic* magazine, who had earned his degrees in psychology and the history of science.



In 1997, he published *Why People Believe Weird Things*, seeking to debunk all sorts of irrational beliefs popular in certain circles, with the book's subtitle describing these as "pseudo-science" and "superstition." His cover text focused on ESP, alien abductions, and witchcraft, but rebutting Holocaust Denial was the single largest portion of that book, encompassing three full chapters. His discussion of this latter subject was rather superficial, and he probably undercut his credibility by grouping it together with his debunking of the scientific reality of "race" as a similar right-wing fallacy, one also long since disproved by mainstream scientists.



Regarding the latter issue, he went on to argue that the alleged black-white differences claimed in works such as *The Bell Curve* by Richard Herrnstein and Charles Murray was entirely pseudo-scientific nonsense, and he emphasized that book and similar ones had been promoted by the same pro-Nazi groups who advocated Holocaust Denial, with those two pernicious doctrines being closely linked together. Shermer had recruited Harvard professor Stephen Jay Gould to write the Foreword for his book and that raises serious questions about his knowledge or his judgment since Gould is widely regarded as one of the most notorious scientific frauds of the late twentieth century.

In 2000, Shermer returned to the battle, publishing *Denying History*, entirely focused on refuting Holocaust Denial. This time he recruited Holocaust scholar Alex Grobman as his co-author and acknowledged the generous financial support he had received from various Jewish organizations. A large portion of the text seemed

to focus on the psychology and sociology of Holocaust Deniers, trying to explain why people could believe in such patently absurd nonsense. Indeed, so much space was devoted to those issues that he was forced to entirely skip over the official reduction of the Auschwitz body-count by 3 million just a few years earlier, thus avoiding any need to explain why this large shift had had no impact on the canonical Holocaust figure of Six Million.

Although various writers such as Shermer may have been encouraged by generous financial subsidies to make fools of themselves, their more violent allies on the extreme fringe have probably had a greater impact on the Holocaust debate. Although judicial and economic sanctions may deter the vast majority of Holocaust Deniers from showing their face, extra-legal violence has also often been deployed against those hardy souls who remain undeterred.

For example, during the 1980s the offices and warehouse storage facilities of the IHR in Southern California were fire-bombed and totally destroyed by Jewish militants. And although Canada has traditionally had little political violence, in 1995 the large, ramshackle house that served as the residence and business office of Canada's Ernst Zundel, one of the world's leading publishers and distributors of Holocaust Denial literature, was similarly fire-bombed and burned to the ground. Zundel had already faced several criminal prosecutions on charges of spreading "false news," and eventually served years in prison, before being deported back to his native Germany, where he served additional imprisonment. Various other prominent Holocaust Deniers have even faced threats of assassination.

Most historians and other academic scholars are quiet souls, and surely the looming threat of such serious terroristic violence must have dissuaded many of them from involving themselves in such obviously controversial issues. Meanwhile, relentless financial and social pressure may gradually wear down both individuals and organizations, causing them to eventually either abandon the field or become far less active, with their places sometimes taken by newcomers.

The year after the 9/11 attacks, the *JHR* ceased print publication. The growth of the Internet was probably an important contributing factor, and with the national focus shifting so sharply toward foreign policy and the Middle East, its IHR parent organization became much less active, while much of the ongoing debate in Revisionism and Holocaust Denial shifted to various other online venues. But at some point over the years, the *JHR* digitized many hundreds of its articles and posted them on its website, providing over three million words of generally very high-quality historical content.

Over the last couple of months, I have been repeatedly surprised to discover that the historians associated with the IHR had long ago published articles on topics quite parallel to some of my own. For example, after I published [an article on the Suvorov Hypothesis](#) that Germany's Barbarossa attack had preempted Stalin's planned attack and conquest of Europe, someone informed me that a reviewer had [extensively discussed](#) the same Suvorov book twenty years earlier in an issue of *JHR*. I also discovered [several pieces by CIA defector Victor Marchetti](#), a important figure for JFK assassination researchers, who had received little attention in the mainstream media. There were also articles on the fate of [the Israeli attack on the USS Liberty](#), a topic almost entirely excluded from the mainstream media.

Casually browsing some of the archives, I was quite impressed with their quality, and since the archives were freely available for anyone to republish, I went ahead and incorporated them, making the millions of words of their Revisionist and Holocaust Denial content much more conveniently available to interested readers. The material is fully searchable, and also organized by Author, Topic, and Time Period, with a few sample links included below:

[The Journal of Historical Review, 1980-2002 Issues](#)

Author Archives:

- [David Irving – 11 Articles](#)
- [Arthur R. Butz – 15 Articles](#)
- [Robert Faurisson – 47 Articles](#)
- [James J. Martin – 13 Articles](#)
- [Percy L. Greaves, Jr. – 8 Articles](#)

Topic Archives:

- [Holocaust – 306 Articles](#)
- [World War II – 201 Articles](#)
- [Pearl Harbor – 15 Articles](#)
- [USS Liberty – 3 Articles](#)

So for those particularly interested in Holocaust Denial, well over a million words of such discussion may now be conveniently available, including works by many of the authors once so highly regarded by the early editors of *Reason* magazine.

Secretive Holocaust Denial

The steadily growing economic and political power of organized Jewish groups, backed by Hollywood image-making, eventually won the visible war and crushed the Holocaust Denial movement in the public arena, enforcing a particular historical narrative by criminal prosecutions across most of Europe and severe social and economic sanctions in America. But a stubborn underground resistance still exists, with its size being difficult to estimate.

Although my interest in the Holocaust had always been rather minimal, once the Internet came into being and my circle of friends and acquaintances greatly expanded, the topic would very occasionally come up. Over the years, a considerable number of seemingly rational people at one time or another privately let slip their extreme skepticism about various elements of the canonical Holocaust narrative, and such doubts seemed to represent merely the tip of the iceberg.

Every now and then someone in that category spoke a little too freely or became a target for retaliation on a different matter, and our media went into a feeding frenzy of Holocaust Denial accusations and counter-accusations.

For example, during the impeachment battles of the late 1990s, Clinton partisans believed that prominent liberal pundit Christopher Hitchens had betrayed the personal confidences of presidential aide Sidney Blumenthal, and journalist Edward Jay Epstein decided to retaliate in kind, widely circulating a memo to the media accusing Hitchens of secretly being a Holocaust Denier. He alleged that at a 1995 dinner gathering following a *New Yorker* anniversary celebration, Hitchens had drunk a little too much wine and began expounding to his table-mates that the Holocaust was simply a hoax. Epstein backed his claim by saying he had been so shocked at such statements that he had entered them into his personal diary. That telling detail and the fact that most of the other witnesses seemed suspiciously vague in their recollections persuaded me that Epstein was probably being truthful. A bitter feud between Hitchens and Epstein soon erupted.

In 2005 Hitchens denounced various opponents of Bush's Iraq War as anti-Semites, and in retaliation Alexander Cockburn published [a couple](#) of *Counterpunch* [columns](#) resurrecting that 1999 controversy, which is when I first discovered it. As a regular reader of *Counterpunch*, I was intrigued and Googling around a bit, quickly located media accounts of Epstein's explicit accusations. Numerous reports of the the incident still survive on the web, including [one from the NY Daily News](#) as well as a portion of [an MSNBC piece](#), and although some of the more extensive ones have disappeared over the last dozen years, the media text I remember reading in 2005 has been preserved on the static HTML pages of [several websites](#):

Epstein told MSNBC that Hitchens had misspoken himself on the Holocaust on Feb. 12, 1995 – in fact, practically four years ago – as the two of them, along with some other friends, were dining in New York.

Epstein was so shocked, he says, and considered Hitchens doubts so grave, that he went home and noted them in his diary!

According to the Epstein diary: "Once seated in a booth, and freely sipping his free red wine, Hitchens advanced a theory more revealing than anything going on at the Hudson theater. His thesis, to the shock of everyone at the table, was that the Holocaust was a fiction developed by a conspiracy of interests bent on 'criminalizing the German Nation'"

"He explained that no evidence of German mass murder had ever been found – and what gruesome artifacts had been found had been fabricated after the event," Epstein confided to his diary.

"What of the testimony of Nazi generals at Nuremberg about the death camps," he asked.

Hitchens, according to the Epstein diary notation, explained ". . . without missing a beat, that such admissions were obtained under Anglo-American torture." Epstein then asked, as noted in his diary: "'But what happened to the Jews in Europe?' Hitch shrugged and said, 'Many were killed by local villagers when they ran away, others died natural deaths, and the remainder made it to Israel.'"

After reading these interesting columns, I began noticing that Cockburn himself sometimes provided hints suggesting that his own personal opinion on the Holocaust might be somewhat heretical, including his cryptical remarks that huge hoaxes were actually much easier to create and maintain than most people realized. Just a few months after his attack on Hitchens, Cockburn published a two-part article strongly arguing that Nobel Peace Prize Winner Elie Wiesel, the most famous of all Holocaust survivors, [was simply a fraud](#). I had always been taught that Zyklon B was the deadly agent used by the Nazis to exterminate the Jews of Auschwitz and I had vaguely become aware that Holocaust Deniers absurdly claimed the compound had instead been employed as a delousing agent in the camps, aimed at preventing the spread of Typhus; but then the following year, I was shocked to discover in [one of Cockburn's columns](#) that for decades the U.S. government had itself used Zyklon B as the primary delousing agent for immigrants entering at its Mexican border. I recall several other columns from the mid-2000s dancing around Holocaust issues, but I now seem unable to locate them within the *Counterpunch* archives.

My growing realization 15-odd years ago that substantial numbers of knowledgeable people appeared to be secret adherents of Holocaust Denial certainly reshaped my own

unquestioning assumptions on that subject. The occasional newspaper account of a Holocaust Denier being discovered and then flayed and destroyed by the media easily explained why the public positions on that subject remained so unanimous. Being busy with other things, I don't think I ever had a conversation with anyone on that controversial subject or even so much as an email exchange, but I did keep my eyes and ears open, and huge doubts had certainly entered my mind many years before I ever bothered reading my first book on the subject.

Meanwhile, the concurrent collapse of my belief in our official [American Pravda narrative](#) on so many other controversial topics played a major role as well. Once I realized to my dismay that I couldn't believe a word of what our media and political leaders said about major events in the here and now, their credibility on controversial happenings so long ago and far away entirely disappeared. For these reasons, I had grown quite suspicious and held a very open mind on Holocaust matters as I eventually began reading books on both sides of the issue in the wake of the *Reason* controversy.

The Future of Holocaust Denial

For many years following the end of World War II very little seems to have been written about the momentous topic now known as the Holocaust. But from the 1960s onward, interest surged so enormously that many thousands or even tens of thousands of volumes on that once-ignored event have been produced. Therefore, the fifteen or twenty books that I have personally read is merely a sliver of that total.

I have invested only a few weeks of reading and research in studying this large and complex subject, and my knowledge is obviously dwarfed by that of the considerable number of individuals who have devoted many years or decades of their lives to such activity. For these reasons, the analysis I have presented above must surely contain numerous gaping errors that others could easily correct. But sometimes a newcomer may notice things that deeply-involved professionals might normally miss, and may also better understand the perspectives of those who have likewise never paid much attention to the subject.

Any conclusions I have drawn are obviously preliminary ones, and the weight others should attach to these must absolutely reflect my strictly amateur status. However, as an outsider exploring this contentious topic I think it far more likely than not that the standard Holocaust narrative is at least substantially false, and quite possibly, almost entirely so.

Despite this situation, the powerful media focus in support of the Holocaust over the last few decades has elevated it to a central position in Western culture. I wouldn't be surprised if it currently occupies a larger place in the minds of most ordinary folk than does the Second World War that encompassed it, and therefore possesses greater apparent reality.

However, some forms of shared beliefs may be a mile wide but an inch deep, and the casual assumptions of individuals who have never actually investigated a given subject may rapidly change. Also, the popular strength of doctrines that have long been maintained in place by severe social and economic sanctions, often coupled by criminal ones, may possibly be much weaker than anyone realizes.

Until thirty years ago, Communist rule over the USSR and its Warsaw Pact allies seemed absolutely permanent and unshakeable, but the roots of that belief had totally

rotted away, leaving behind nothing more than a hollow facade. Then one day, a gust of wind came along, and the entire gigantic structure collapsed. I wouldn't be surprised if our current Holocaust narrative eventually suffers that same fate, perhaps with unfortunate consequences for those too closely associated with having maintained it.

Related Readings:

- [The Hoax of the Twentieth Century](#) by Arthur R. Butz
- [The Dissolution of Eastern European Jewry](#) by Walter N. Sanning
- [The Remarkable Historiography of David Irving](#)
- [American Pravda: Jews and Nazis](#)
- [American Pravda: Post-War France and Post-War Germany](#)
- [American Pravda: Our Great Purge of the 1940s](#)
- [Our American Pravda](#)

[Here follows one important website Comment – ed. AI]

No 45. [J. Masterson](#) says: **August 27, 2018 1:29 pm GMT:**

Two of the best books on the subject, not mentioned here and both now banned by Amazon:

***The Great Holocaust Trial (2010 Edition)* by Michael Hoffman**, covers the 1985 trial and subsequent re-prosecution of Ernst Zündel in Canada, which pitted Faurisson, Butz, Leuchter, Irving, and Zündel himself, against the most famous eyewitness survivors, as well as defenders of holocaust orthodoxy such as Raul Hilberg.

Despite unfair limitations imposed by pro-prosecution judges on the defense team, Zündel's defense team destroyed the traditional narrative **in two separate trials**. The prosecution eyewitnesses all fell apart on cross-examination, and Hilberg was forced to admit that he not only relied on a single untrustworthy document for his account on Auschwitz, *but that he concealed the problems in his source material from his audience* (see the Kurt Gerstein affidavit). Zündel was convicted anyway, mostly due to the judges instructing jurors how to vote on the issue of whether the Holocaust happened. But both convictions in Canada were ultimately reversed on appeal.

This book is critical, because it is a first hand account of the only instances in which the claims of the pro-Holocaust theorists have ever been subject to cross-examination in court. All future kangaroo court judges avoided this embarrassment in the future by taking "judicial notice" that the Holocaust happened.

***Debating the Holocaust: A New Look at Both Sides* by Thomas Dalton**, a must-read intro, which summarizes the most compelling arguments for and against the Holocaust narrative. The author claims to have begun his research favorable to the orthodoxy, but ended clearly in the revisionist camp.

*<http://www.unz.com/runz/american-pravda-holocaust-denial/>

Fredrick Töben comments: Although the above essay is comprehensive, no mention is made of two notable academic incidents concerning the official Holocaust narrative:

1. The University of Göttingen's 1983 revocation-disaccreditation of Dr Wilhelm Stäglich's 1951 earned doctorate of law degree because in 1979 the Grabert Verlag published his book: *Der Auschwitz Mythos - Legende oder Wirklichkeit*, wherein he denies the existence of the homicidal gas chambers in any German camps during WWII.

This academic censorship effectively silenced revisionist historians at tertiary level. At secondary school level, Günter Deckert, among others, had been dismissed from their schools and stripped of their pension rights. The French Ministry of Higher Education followed this example in 1986 by revoking Henri Roques revisionist doctoral thesis.

2. The Hayward Thesis Affair of 1998-2003, which involved Adelaide Institute's August 1998 *International Revisionist Symposium* at which copies of the thesis were publicly distributed: *The Fate of Jews in German Hands : An Historical Enquiry into the Development and Significance of Holocaust Revisionism*.

Bing goes Hayward's Ghost

In the following Fredrick Töben sums up what has become known as the Hayward thesis affair. At the end of this essay there appear three newspaper/magazine articles that update the controversy. Anyone wishing to follow up particular aspects of this controversy can do so by searching the Internet.

1. Introduction

In December 2000, the University of Canterbury, Christchurch, New Zealand, thought it had pleased New Zealand's Jewish lobby by going to extraordinary lengths to accommodate a complaint lodged against the university. The Jewish community lodged a complaint because in 1993 Canterbury had awarded to one of its students a masters degree that dealt with the 'Holocaust'. Now seven years later, Canterbury published its *Report By The Joel Hayward Working Party*, wherein a written apology to New Zealand's Jewish community almost took precedent over the maintaining of its own academic integrity.

The small but vociferous New Zealand Jewish lobby had taken great exception to the granting of an MA with First Class Honours, to **Joel Stuart Andrew Hayward** for his thesis on revisionism, thereby making so-called 'Holocaust denial' a 'respectable' branch of academic study. The dogmatists could not let this happen. For them the academic ideal consists of nurturing self-authored taboo topics that bolster and uphold their own fragile intellectual bankruptcy, where a regard for objective knowledge is discarded and despised.

2. Background

The early so-called warning signs that something was going on in academia, which could damage Jewish-Zionist interests, were sounded eight years earlier. On 5 May 1992, a group calling itself 'Opposition To Anti-Semitism Incorporated', Christchurch, sent a letter of complaint to the University of Canterbury's Registrar, Mr A W Hayward. Therein the president, Kingsley N McFarlane, details a discussion the group had with Joel Hayward, and cite Hayward's reporting that his

supervisor, Dr Vincent Orange in November 1991 had stated to Hayward, "OK! I agree there were no gas chambers!"

On 25 May 1992, Professor and head of the History department, W David McIntyre, advises the Registrar:

"Further to our conversation on the phone about Joel Hayward's MA thesis and the persecution that he has been subjected to ... I think it important that the University reply blandly but firmly to these people as the interference they have attempted is intolerable. Indeed, the inclusion of the quotation about the conversation with Vincent Orange in the letter to you was probably illegal since it was taken from a tape which was illegally filmed and is the subject of an injunction."

[Appendix I, in: *Report By The Joel Hayward Working Party*, December 2000, University of Canterbury.]

This courageous stand against Jewish blackmail was also adopted by the External Examiner's Report, written by Waikato University History Department's Professor John H Jensen. Dated 15 April 1993 it states:

"This study is a brave attempt to deal in a cool and critical fashion with one of the most emotional and political issues of our century. The candidate is to be congratulated on his courage in undertaking it. Nevertheless I have tried to deal with it as I would deal with any thesis, ignoring its political implications, and concentrating on the skillfulness or otherwise with which the writer has carried out his responsibilities as an historian." [Appendix M, *ibid.*]

Hayward's Chief Supervisor, Professor Vincent Orange, Reader in History at the University of Canterbury, in his assessment of 23 March 1993 hits a raw nerve with anti-Revisionists when he states in his report:

'Hayward's thesis is that the Nazis did not attempt the systematic extermination of Jews during the Second World War. In particular, he finds the evidence that gas chambers were built and used for this purpose unconvincing. His argument for and against this key point is based on a detailed,

careful study of documentary, oral and scientific evidence. He may, of course, be mistaken, but in my judgment his case is nowhere flawed by improper use of evidence or extravagant language. More positively, he earns credit for adopting a scholarly approach to matters that most historians have flinched from investigating. For example, how many human beings can be packed into a particular space and how long does it take for a body to be wholly consumed by fire?

[Appendix L, ibid]

That the thesis would become contentious had been expected by Hayward. As early as 1991 Hayward had written an article on Holocaust Revisionism in New Zealand for the Australian Institute of Jewish Affairs journal, *Without Prejudice*. Hayward's article was titled: 'The Thinking Man's Anti-Semitism? Therein Hayward clearly focuses on the political aspect of Revisionism, and is quite critical of British historian, David Irving, and France's Dr Robert Faurisson for their attempt to deny the Nazi genocide of six million Jews.

Yet two years later, after having submitted his thesis in 1993, Hayward requests that his thesis be embargoed for three years. Although this is an unusual request by any academic who thrives on the 'publish or perish' maxim, Professor Vincent Orange approves the request.

It is little wonder Hayward was in panic mode because the final chapter of his thesis states:

"A careful and impartial investigation of the available evidence pertaining to Nazi gas chambers reveals that even these apparently fall into the category of atrocity propaganda."

In 1996 Hayward requests another extension to the publication of his embargoed thesis until 1 January 1999, and again it is granted.

At the beginning of October 1998, Hayward sent his original thesis to Adelaide Institute for photocopying, with the comment that it may be used in any way. Copies were made and distributed to all Associates. A copy is also handed to the Commissioners, Human Rights and Equal Opportunity Commission, hearing the complaint laid by Jeremy Jones against both Fredrick Töben and Olga Scully.

Also in October 1998 Joel Hayward even contemplates being a witness in the Toronto Zündel trial. The dilemma facing him was the worry that he may say something helpful for the defence, for example his view that Revisionism "can promote anti-Semitism (although I naturally don't think that it does in its own right)."

[Email from Hayward to Töben, dated 5 October 1998.]

Dr Robert Faurisson anticipated this in one of his perceptive comments. Hayward's opinion, says Faurisson, "is that the Revisionists are right BUT THAT THEY HAVE NO HEART AND DO NOT CARE DISTRESSING THE JEWS. He believes in Babi Yar and all sorts of stupid things. His testimony could be very harmful in a 'Human Rights' 'tribunal' since that kind of 'tribunal' thinks that 'truth is no defence'. Hayward could even be the ideal witness for the prosecution: Zündel is all the more dangerous since he is right!"

[Letter dated 16 October 1998, from Faurisson to Zündel.]

Faurisson also advised Fredrick Töben:

"... there is nothing confidential, at least today, with this thesis since I see that in 1996 I purchased my own copy. Hayward asked me for the money (because of the photocopy), got it and never asked me to keep all this secret. He asked me my opinion about his thesis. I sent him my draft and asked him two questions:

"Would it be right to say that, for you, at the beginning of 1993 the revisionists were generally right as reason is concerned but wrong as sentiments are concerned?"

I heard you were from Jewish descent; is that right?

I asked those questions on 24 August, 18 November and 27 November. I told him that, being overworked, I need first his answer to my first question to go and read carefully his thesis. He sent me finally a rather rude answer but without addressing my two questions. Faurisson also pointed out that Hayward's thesis "seems also to say that the revisionists tend to distress Jewish people. If he really says so, what are his arguments and, anyway, is this the role of an historian? ... Ignores that there is absolutely no physical violence from the Revisionists against the Jews."

[Letter dated 18 October 1998, from Faurisson to Töben]

In the December 1998/January 1999 issue of the *New Zealand Jewish Chronicle*, a report appears headed 'NZ connection to Internet incitement case'. It states:

"Evidence submitted by Dr Töben days before the hearings included a 500-page Master's thesis on Holocaust revisionism by New Zealand Canterbury University student, Joel Hayward."

When in 1999 Hayward makes another request to have his thesis embargoed for another period, the

University of Canterbury refuses and invites Hayward to add an addendum to his thesis, which he does. (In essence the two-page Hayward Addendum states that his thesis contains 'several errors of fact and interpretation'.)

[Appendix B, *ibid.*]

Hayward also writes a letter to the *New Zealand Jewish Chronicle*, which is published in its February 1999 edition at p.7. Among other things, he states:

"... First, Dr Fredrick Töben violated my rights as an author by presenting a copy of my 1993 Masters of Arts thesis to the Human Rights and Equal Opportunity Commission (HREOC) in Sydney. He did so even after I had expressly forbidden him – in writing on October 17 – from reproducing or distributing my work in part or in whole ... I have no involvement in the ferocious debate between Holocaust Revisionists and their opponents. I find it distasteful and refuse to be drawn into it. As a scholar I am much too busy; as a person I am much too sensible. I am sending a copy of this letter to Mr Jeremy Jones, Executive Vice-President, Executive Council of Australian Jewry."

Hayward goes further into damage control. In a letter dated 8 December 1999, headed 'Strictly Confidential' and addressed to Canterbury's Vice Chancellor, Hayward states, among other things:

"Toward the end of 1998 an Australian racist named Dr Fredrick Tobin (sic), who has just completed a prison term in Germany for Holocaust denial, attempted to present a copy of my thesis to the Human Rights and Equal Opportunity Commission (HREOC) in Sydney as proof that the Holocaust did not happen. I immediately wrote to the HREOC and asked them to withdraw the thesis from their proceedings. They kindly agreed to do so."

[Commissioner Cathleen McEvoy, now dean of the law faculty, University of Adelaide, never informed Fredrick Töben of this Hayward communication. Nor did Hayward forward a copy of his letter to Töben, though he did send an Email requesting that Töben stop using his thesis.] [[– in 1999 while Töben spent seven months at Mannheim Prison, McEvoy travelled to Mannheim where the university honoured her with a human rights award! On 5 October 2000 McEvoy handed down her decision against Toben - [Jones v Toben \[2000\] HREOCA 39 \(5 October 2000\) Human Rights and Equal Opportunity Commission](#) - which formed the basis of the FCA 17 September 2002 Catherine Branson decision - [Jones v Toben \(includes explanatory memorandum\) \[2002\] FCA 1150 \(17 September 2002\) Federal Court of Australia](#).]]

Graeme Wake, Dean of Postgraduate Studies, and Professor of Applied Mathematics at Canterbury responds in a letter dated 3 May 2000 (with a

hand-written note 'Today's date January 2000 sent'):

"We share your distaste for the actions of racist persons like those you mention. Nonetheless it is incumbent on us, as a premier research University, to maintain open access to scholarship produced, and accepted for, a research degree. To act otherwise could lead to accusations of a cover-up and compromise us in other ways. So we have sought another alternative (which we broached with you by telephone).

In the interest of all, and especially the victims of the Holocaust, the University invites you to write a (brief) addendum to the thesis. This would presumably state your more recent views and insights on this topic and summarise results of any post-1993 scholarship which might point to different conclusions than you made originally ... it would further strengthen the stand against the likes of Dr Fredrick Tobin and his ilk."

On 15 December 1999, Hayward writes a letter to Greg Raven of the IHR:

"Thank you for notifying me about this ratbag's attempt to post my old MA thesis on the Internet. I appreciate your kindness. Truly. I succeeded in having the server company delete my thesis after this mysterious person posted it last time, and I will try this method again."

[From: <http://aarghinternational.org/engl/hay/hayindex.html>. For an account of the Hayward File it is well worth reading Serge Thion's comprehensive treatment of the moral and intellectual problems raised by Hayward's behaviour and failure of moral nerve.]

Also in 2000, Professor Dov Bing comes on to the scene. A political science lecturer at Hamilton's Waikato University, **Dr Bing broadcasts the fact that Hayward had distributed his thesis to Faurisson, Irving and Töben.**

The *New Zealand Jewish Chronicle* of April 2000 whips up a storm that is picked up internationally. Hayward apologises to New Zealand's Jewish community:

"I stuffed up. The conclusions are wrong ... without doubt, around six million Jews perished during World War Two. They were murdered by Nazis and their allies. The perpetrators used a range of methods, including gas chambers, shooting, physical exhaustion and starvation, to carry out this monstrous crime."

K R Bolton, a New Zealand observer of the controversy sums up the 89-page and 29 appendices **Working Party Report** thus:

"After some five months and \$200.000 a tribunal of eminent persons reached conclusions so predictable and cliché-ridden that a fiver and a day spent over a cuppa could have reached the same result.

The Party found that Dr Joel Hayward, now an eminent military historian and lecturer in his own right, did not merit an MA with First Class Honours from Canterbury University for his 1993 thesis: *The Fate of Jews in German Hands: an enquiry into the significance of Holocaust Revisionism*.

Upon seeking legal advice, the Working Party was unable to revoke the MA Hons. Degree, which had been demanded by the New Zealand Jewish Council because it could not be demonstrated that Hayward had acted dishonestly. However, the opinion was that Hayward did not merit such honours. The Working Party found that although Hayward had demonstrated superior abilities as a researcher and had put together his thesis with exceptional skill, his conclusions were flawed. He should not have offered an opinion as to which side of the Holocaust debate, revisionism or orthodoxy, was correct on the weight of evidence. Also, a particularly contentious point was that Hayward's thesis was three times longer than required ... What irked the Jewish Council was that by awarding the Hayward thesis First Class Honours, this appeared to give academic legitimacy to holocaust revisionism ...The Working Party was only required to consider if Hayward had acted dishonestly and therefore whether his MA Hons should be revoked. It found that he had not. It offered that Hayward was not required to render an opinion on the evidence in the Holocaust debate and that the thesis was too lengthy. What the Party should not have done is indulged in a large amount of unfounded criticism of revisionists and revisionism, on the basis of comments supplied by and for the Jewish Council. Outside submissions were not accepted...Despite the recommendations of two reputable New Zealand scholars the thesis 'did not deserve the highest accolade', and therefore the opinions of two acclaimed and experienced New Zealand academics are trashed in favour of **Jewish ethnocentrists** and their ally, a less than dispassionate Professor Evans from England."

[In: *Western Destiny*, February 2001, Issue #23.]

This same Professor Richard Evans was the so-called 'expert witness' at the 2000 London Irving-Lipstadt trial. Evans is professor of German history at Cambridge University.

Things began to quieten down a little for Hayward.

3. A detour covering similar grounds

While the University of Canterbury had its problems caused by the New Zealand Jewish community's representatives with their particular 'Holocaust' obsession, Waikato University attended to its own as well. The Jewish community had sniffed out a right-wing extremist who had been accepted into the university's doctoral program.

"Berlin-born Hans-Joachim Kupka was accepted to study the role the German language played in contemporary New Zealand – a field which critics said would have meant his having to interview German-speaking Holocaust survivors. Kupka, the former deputy chair of the Bavarian branch of the extreme right-wing Republikaner Party, withdrew his candidature in the wake of the controversy."

[*Australian Jewish News*, 5 January 2001.]

The restless paranoid Jewish community leaders would not let things be and demanded that the university investigate and apologise – which it did.

4. Updating the old issue with a new one

On 9 October 2002 Waikato University releases its report *A Review of the Case of Hans Joachim Kupka*, available at:

* <http://unipr.waikato.ac.nz/news/kupka-report.shtml>.

The Report, prepared by Mr Bill Renwick, details the University's handling of the Kupka case.

The *Waikato Times*, the regional newspaper ran the story and Professor Dov Bing weighed in heavily. However, generally there was not much community interesting the Kupka affair and observant individuals realized the alleged hysteria had been artificially whipped up by the leaders of the Jewish community. It seems that this displeased Bing somewhat.

And so he issues a Press Release and sends it to the *WaikatoTimes*, and journalist Lester Thorley turns it into an article that is published on 23 October 2002.

Essay was revisionist: professor

By Lester Thorley

A Waikato University professor believes he has uncovered a Holocaust revisionist thesis at Canterbury University.

Waikato political science professor Dov Bing, who led Jewish academic outrage during Waikato's Kupka Holocaust denial affair, wants answers from Canterbury over the history thesis Judgment On Nuremberg, by Steven Eaton.

It was produced one year after the 1993 Hayward thesis, which attracted worldwide attention for its

conclusion that the Nazis did not systematically exterminate Jews in gas chambers.

Prof Bing said the Canterbury theses had been hailed on an Alabama, US, Holocaust revisionist website. The Theses and Dissertations Press home page says it started in 1994 in response to "the reception of two unpublished masters theses in history from a foreign university".

The company says its aim is to publish views which are "suppressed" elsewhere.

Mr Eaton's thesis, which argued the 1945 Nuremberg war criminal trials were illegal, was part of an honours masters degree. He credits Joel Hayward: "who first introduced me to Nuremberg and it is to him that I owe my enthusiasm for the subject".

Prof Bing said, "Holocaust revisionism, especially when it enters the halls of academia, is a matter of considerable public interest."

A 2000 investigation into Hayward's paper led to Canterbury's apology to the Jewish community for accepting a "seriously flawed thesis". A working party said standards had "slipped on just one occasion".

Canterbury's chancellor Dame Phyllis Guthardt said yesterday the Hayward case was investigated fully. "From the university's point of view the matter is closed."

Canterbury would not investigate Mr Eaton's thesis unless there was clear evidence of fraud or dishonesty in his work.

Waikato professor John Jensen, who has since left, was the external marker for Hayward's work, which was given an A+.

Canterbury would not name Mr Eaton's external marker, but said it was not Prof Jensen."

As this item mentions the Hayward affair, it becomes relevant for the press in Christchurch, and the Canterbury Press's Amanda Warren elaborates and fabricates that the Eaton thesis is actually on Dr Robert Countess' website, when this is not a fact because Countess does not have a website.

Second Holocaust thesis under fire

By AMANDA WARREN

24 October 2002 <http://www.stuff.co.nz/>

Canterbury University is under fire after claims that a second thesis by one of its students is being used by the Holocaust denial movement.

The thesis, by Steven Eaton, was supervised by Dr Vincent Orange who supervised Joel Hayward's controversial thesis questioning key aspects of the Holocaust.

Dr Hayward's thesis sparked an international outcry and prompted the university to conduct an investigation into whether he should have been awarded a first-class masters degree. Mr Eaton's thesis questions the validity of the Nuremberg trials, conducted by the Allies after World War Two, to punish German war criminals.

His thesis concludes that "the Allies evidenced scant regard for the system known as international law", and their disposal of major Nazi war criminals was an "arbitrary exercise of power".

Mr Eaton, whose masters degree in history with first-class honours was confirmed in May 1994, argues that in 1945 no law existed to give the Allies the legal right to punish Nazis to the full extent. In his thesis acknowledgements, Mr Eaton thanked Dr Hayward for introducing him to the Nuremberg trials. "It is to him that I owe my enthusiasm for the subject," he wrote.

An international law expert at the University of Canterbury, Alex Conte, said Mr Eaton's thesis was not the first to question the Nuremberg trials.

Mr Eaton's thesis has been seized upon by a well-known Holocaust denier, the Rev Dr Robert Countess, who posted details of it on his website.

Waikato political science professor Dov Bing yesterday said it was one of the base tenets of the Holocaust denial movement that the Nuremberg trials had no standing in international law and that German war criminals were falsely convicted.

Canterbury University could have prevented this latest controversy if it had identified other theses involving Holocaust denial, Professor Bing said.

The university's Chancellor, Dame Phyllis Guthardt, said it would be a huge undertaking to re-examine old theses. "There is no suggestion of an investigation into the Eaton thesis. There is no evidence of fraud or dishonesty, there had been no criticism of it, and it had never been embargoed or withheld." She did not believe a shadow had been cast on other history theses written in the mid-1990s. Dr Orange did not return *The Press'* calls and Mr Eaton could not be found."

Adelaide Institute's call to the University of Canterbury yielded the following response from a source that did not wish to be named, though the speaker met Fredrick Töben in 2000:

"The Hayward thesis is behind us. The Eaton thesis is on the Nuremberg War Crimes Trials. It is not a Holocaust issue. The issue at any university is the freedom to research ... with sensitivity."

[See the university's response:

* <http://www.canterbury.ac.nz/search/intro.htm>

5. The latest on the Hayward Affair

The above *Press* article spawns the following in New Zealand's premier Radio and Television magazine, *Listener*, 2-8 November 2002, but actually printed on Friday, 25 October 2002.

It bills the following article on its front page as:

SPECIAL REPORT:

HOLOCAUST DENIAL AND THE NZ CONNECTION In Denial

The continuing story of why a New Zealand university refuses to dishonour a thesis denying the Nazi Holocaust.

By Philip Matthews

For the serious historian, an endorsement from David Irving is worse than no endorsement at all. In April 2000, a high-profile libel case in the High Court in London confirmed to the wider public something that historians had long suspected: that, far from being an impartial chronicler of Hitler and the Third Reich, Irving had deliberately twisted and misrepresented historical records to support his dubious and harmful arguments. Those aligned with Irving call themselves 'Holocaust revisionists'. Others know them better as 'Holocaust deniers'.

'Holocaust deniers,' wrote the trial's expert witness, Cambridge University historian Richard Evans, in a report later that year, "are engaged in the politically motivated distortion of the past through the tendentious manipulation of evidence, in order to support their preconceived view that there were no gas chambers, no programme of extermination, no six million dead Jews."

What would those in the Jewish community say to those who wonder why denying a historical event should be such a big deal? "I would say, imagine what it's like to be Jewish and on the receiving end," says David Zwartz, president of the New Zealand Jewish Council. "In all the years that I've been involved with this sort of thing, the people who have spoken the loudest about the rights of freedom of speech have been the least likely to be affected by any abuses. They're not in a position of really understanding what that freedom of speech is doing to people."

Irving brought the case himself, suing Penguin over an otherwise obscure 1993 book, *Denying the Holocaust*, by American scholar Deborah Lipstadt. It proved to be his downfall. His requirement to pay Penguin's costs has bankrupted him. His Mayfair flat (estimated to be worth £750,000) was seized in May by "the enemy".

In late September, the Listener found him in Key West, Florida. It was late afternoon and he had just finished a game of tennis. He was considering a return to the UK — the often-bitten, never-shy Irving is threatening to take on Richard Evans over his account of the trial, published in the US as *Lying About Hitler* and in the UK as *Telling Lies About Hitler*.

Irving's conviction that he is in the right has only increased — just as it does for many who believe themselves to be persecuted. And a leading piece of ammunition is a 1993 MA thesis awarded first-class honours by the History Department of Canterbury University. It is titled *The Fate of the Jews in German Hands* and it is by Joel Stuart Hayward. It builds towards the startling conclusion that "the weight of evidence supports the view that the Nazis did not systematically exterminate Jews

in gas chambers". It cites Irving's notion that the Holocaust is "the biggest propaganda offensive that the human race has ever known". It repeats the deniers' fiction that 95 percent of 'orthodox' Holocaust historians are Jewish, and therefore have an agenda.

"Hayward wrote a very good thesis on revisionism," Irving says with confidence. "It was very fair and objective. He got the story virtually correct and I think that it still holds. In about 10 years, people will look back and say that he got the story as correct as anybody could, on the basis of the available evidence."

The *Listener* reached Hayward at his home in Palmerston North. Initially, he seemed rather less keen than Irving to hear from the media, although he did then talk for more than an hour off the record and also agreed to answer questions by email, supplying more than 3000 words of answers in one night.

Did he get the story "virtually correct", as Irving says? "I was not correct," he replies. "I made errors of fact and judgment. I still regret those and have apologised for them ... I wish I could turn the clock back ... I also absolutely hate the fact that these people wish to use my academic credibility to bolster their work, which commonly has anti-Semitic objectives. I detest anti-Semitism and other forms of racism."

Irving: "Hayward came under very heavy attack from vested interests who have big financial interests involved." Does he think that Hayward only recanted under pressure and still believes in his conclusions in private? "I don't know what his private views are. All I know is what he wrote in his master's thesis. And I'm familiar with the books that he's written and his general reputation as a historian. And the fact that he's upset people with the money to throw around to cut him down to size just confirms to me that he's probably right."

German historian Christian Leitz, of Auckland University's History Department, believes that the academic credibility that Canterbury bestowed in Hayward was "a heaven-sent opportunity" for the likes of Irving. The deniers were not slow in exploiting it. Although Irving no longer hosts the thesis on his own website, he offers instructions on how to find it (anyone with basic Internet skills can find it in a minute). It is also hosted by other 'revisionist' sites and is still circulated by such Holocaust deniers as Adelaide-based Fredrick Toben and Robert Countess, in Alabama.

"We're powerless to do anything about it," Zwartz says. "Even if it is discredited, it's in circulation and probably will be for all time."

"Hayward has to confront that risk," Leitz says. "It is, after all, the only academic thesis that really deals with Holocaust denial in a rather dubious way that has been passed by an institution. You could argue that part of it is a summary of different

crackpots around the world, but you can see how he gets drawn into it.”

It's not as though Hayward wasn't warned. In January 1992, Lipstadt wrote to Hayward, who was then researching his thesis, that “I certainly hope you do not fall” into the trap of taking the deniers seriously. Hayward includes that comment in a footnote. Might that inclusion of that embarrassing quote have had a subconscious motivation? Hayward's attitude to the deniers over those years was marked by internal conflict and strange inconsistencies.

The official version of the Hayward story, as it broke in 2000, was that Hayward was, in 1992, a 28-year-old history student researching an MA under the supervision of military historian Dr Vincent Orange. Hayward claims that, due to his own inexperience, he fell for the arguments of Holocaust deniers, including Irving, but after he completed the thesis he had no further interest in them. He went on to write a PhD on the Nazi siege of Stalingrad, published as a book called *Stopped at Stalingrad*, and took up a position teaching at Massey University. He was young, he “stuffed up”, he regrets it.

Other puzzling aspects of the Hayward story were explained as mere youthful eccentricities. Such as the fact that he added the Hebrew ‘Joel’ to his name by deed poll and, depending on who you talk to, claimed either Jewish parentage or more remote Jewish ancestry. And the fact that he formed a university group called Opposition to Anti-Semitism (OAS) and then fell out with it. And the fact that, after completing his thesis, he placed a five-year embargo on it — a decision that has still gone unexplained by both Hayward and Orange.

Canterbury was also warned about the leanings of Hayward's thesis. A Jewish member of the OAS wrote to university authorities in 1992 with hard evidence of the attitudes that he was forming. The warning went unheeded. A transcript of an OAS meeting in 1992 reveals that Hayward recites nearly every tenet in the denier's book before the other, incredulous OAS members: there were no gas chambers, the Holocaust is a propaganda trick, and so on. He adds that his next project, his doctorate, will be the authorized biography of David Irving (both Irving and Hayward maintain to this day that they have never met or even spoken to each other). More alarmingly still, Hayward claims that he has also convinced Orange that there were no gas chambers at Auschwitz and that Orange was so excited by the breakthrough that he proposed a public lecture based on Hayward's research. Was this Hayward's delusion? Possibly, but it's a fact that Orange awarded the thesis first-class honours and still stands by the high mark.

An article by Waikato University professor Dov Bing in the *New Zealand Jewish Chronicle* in early 2000 broke the news about this unbelievable thesis.

Hayward announced that he had attached an addendum, pointing out his mistakes and apologizing for them. Canterbury set up a working party that found fault with the system of supervision, flaws in the thesis and ethical issues in the way in which Hayward “undertook to provide copies of his thesis to at least two informants”. The working party added that the thesis did not deserve the high mark that it received in fact, it should have been revised and resubmitted. But the university could not take the crucial final step and strip Hayward of the degree because there was no evidence of “dishonesty” and nor can the case be re-opened, the university says, unless there is new, credible evidence.

In other words, the working party found that Hayward did his best, but simply read the wrong books and talked to the wrong people. It was an honest mistake. End of story. Hayward still holds to this. “Without trying to deny my own responsibility for some of the problems, I do believe that I was somewhat let down by the overall system at Canterbury,” he writes. “The working party concluded that I was not at fault as a student, but that my university and department didn't watch out for me adequately ... The topic was too contentious for an inexperienced master's student.”

However, in the two years since the working party met, more information has emerged about Hayward that makes that naivety look less tenable. Consider Hayward's position on Irving. To the media in 2000, Hayward said that he had always rated Irving highly as a military historian, but has been shocked to learn, as a result of the trial, of his anti-Semitic and racist prejudices (infamously, there was the rhyme that Irving taught his young daughter to recite: “I am a Baby Aryan/Not Jewish or Sectarian? I have no plans to marry an/ Ape or Rastafarian”).

Hayward's public statements seem to support this: in the 1993 thesis, Hayward takes Irving seriously and finds no anti-Semitic attitudes. In a letter posted to a WWII online discussion group in 1998, he wrote that he couldn't find any serious flaws in Irving's methodology nor any examples of the “deliberate falsification of evidence”, therefore dismissing books such as Lipstadt's as “weak and unpersuasive, reflecting the author's own biases”. But here, unlike the thesis, Hayward starts to see doubts about Irving's racial attitudes, and the person whose biography he had longed to write is now “an unpalatable person”.

He adds, however, that he would be happy to host Irving at Massey, if he lectured on Nazi war leadership, rather than the Holocaust or race policy. “Only because he is no specialist in them, not because of my personal feelings.”

The Canterbury working party may have been convinced by this intellectual progress, but was apparently unaware that, in February 1991, Hayward published a piece in the *New Zealand*

Jewish Chronicle that completely contradicted the thesis he was then researching. Hayward somehow acquired knowledge that he did not have until a decade later: Irving is a "Holocaust denier ... [who] openly admires the Nazi regime". In an emotional torrent, Hayward writes that Irving is the most "gifted" modern historian, yet he is also the one who he "despises" the most. Any attempt he makes at spreading his vile arguments must be opposed," he writes. Hayward is identified as the secretary of OAS. He even provides the illustration, which is his own drawing of "Irving at work" — at a desk with a picture of Hitler on the wall, a Nazi flag and a Nazi uniform in the closet.

So, did Hayward write a piece for the *Jewish Chronicle*, in 1991 that identified Irving as an anti-Semite? "I don't know if I did or not," he replies. "But I did once write many articles for the *Jewish Chronicle*, so I may well have. Certainly, even as an undergraduate, I used to think that he disliked Judaism, Zionism and organised Jewry."

Really? A central argument in Hayward's thesis depends on the Holocaust deniers, including Irving, being free of anti-Semitism and therefore seeming objective, as Evans has noted. In 2000, Zwartz asked Evans to review Hayward's thesis. Evans was then fresh off the Irving trial and his report was damning, identifying biases, errors, superficialities: "He accepts the Holocaust deniers' arguments without taking into account the detailed criticisms that have been levelled at them; and he presents them as politically neutral scholars despite the fact that he has read, or consulted, work which proves them to be otherwise. This can hardly be described as a balanced approach."

Like other observers of the Hayward case, Evans was interested in the Jewish question. Besides, Hayward sometimes presenting himself as Jewish, the *Jewish Chronicle* identified the OAS as a "majority" Jewish group, and Hayward did not identify himself as a gentile — most readers would have assumed that he was Jewish. Certainly, it was in Hayward's interest to seem Jewish. "The belief that Hayward was Jewish evidently played an important part in persuading [Orange] to accept the topic that Hayward proposed," Evans wrote. The anti-Irving vitriol may have been part of a disguise.

What of Hayward's claim that he had no further interest in the Holocaust deniers after completing the thesis? This also looks shaky. Hayward has said that he turned down an offer to speak at Toben's 'revisionist' conference in Adelaide in 1998, where his thesis was praised by Countess as "a noteworthy and courageous study that shows the seriousness of revisionist scholarship".

Irving claims that he invited Hayward to speak at his conference in the US in 2000, and that Hayward only turned him down because of the attention that his thesis attracted that year. Hayward, however, writes, "I have not been invited in recent years,

and have no contact, even by email, with even one single revisionist. None of them even has my email address."

But further revelations about Hayward and Orange have emerged from within the deniers' own camp. Last year, Countess published an article about Hayward — whom he calls 'My friend Stuart' — in a far-right historical journal. It was illustrated by a photo of Hayward firing a gun during a visit to Countess's property in Alabama. Countess adds that he introduced Hayward to two other prominent Holocaust deniers — Mark Weber and David Cole — and that Hayward presented Countess with a photocopy and CD of his thesis, Orange's examiner's report and another, more recent Canterbury thesis, by a history student named Stephen Daniel Eaton. This thesis, titled *Judgment on Nuremberg*, was a reconsideration of the Nuremberg war trials (it is a plank of Holocaust deniers that the confessions of Nazi war criminals at Nuremberg are not reliable). That it was also supervised by Orange was enough for Countess to say, with obvious admiration, that Canterbury had nurtured a "favourable climate" for Holocaust denial.

How does Hayward remember Eaton's thesis? "I never read his thesis, do not know what it argued or what grade it received," he writes. "I was never his tutor, and I had no influence over his choice of topic or his eventual conclusions." Yet, in his acknowledgements, Eaton put it differently. "It was Joel Hayward who first introduced me to Nuremberg and it is to him that I owe my enthusiasm for the subject," Eaton wrote. "I also owe him thanks for his scrupulous proofreading and criticism of this text."

And how does Hayward remember that afternoon with Countess? Well, he happened to be in Alabama and Countess heard that he was around [Hayward does not explain how Countess knew he was there] and asked if he would like to meet the family of Jesse Owens. Hayward was thrilled at the opportunity. Along the way, they fired guns at Countess's place. Hayward claims never to have seen any photos, but he remembers vividly that "it was in a backyard, in midwinter with me wearing a multi-coloured ski jacket.

"I have fired many weapons and, as a defence studies academic, I always take any opportunity to learn about weaponry. What's wrong with that? I fired at a block of wood, not a person. And it wasn't at any paramilitary or far-right training camp. I'm surprised, though, that no one's accused me of being at Waco.

While at Massey University, Hayward taught modern German history. Lecture notes supplied to the *Listener* by a former student show that, in 1999, Hayward was teaching so-called 'orthodox' history and Holocaust denial as equally valid. This is the "false equivalence" — giving valid and

spurious arguments equal weight — that Evans condemned in his review of the thesis.

It is also understood that Irving's book *Hitler's War*, which proposed the myth of Hitler not ordering the Holocaust, was on the reading list, along with Arthur Butz's notorious *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jews* (Evans: "The Nuremberg trials were a frame-up in Butz's view, and the myth of the Holocaust was propagated after the war by the Jews for their own advantage"). When Dov Bing sought a copy of the reading list, he says, Hayward claimed variously to have lost it, not have one in his study at the time and that it was intellectual property. "Why wouldn't a respectable academic want to supply a copy of readings that was made available to 100 students each year?" Bing asks.

Even Hayward's post-thesis research has been seen by some to contain biases. In a review of *Stopped at Stalingrad* in the *Times Literary Supplement* in October 23, 1998, Omer Bartov, professor of history at Brown University, noted that "even today some historians remain under the spell of the German rhetoric of the period": Bartov was amazed that Hayward described both General Alfred Jodl, Hitler's subservient operations chief, and General Kurt Zeitzler, the army's Nazi chief of staff, as "honourable men", and accepted Field Marshall Erich von Manstein's assertion "that he was merely 'a professional soldier', while in fact he issued some of the most notorious racist orders of the war as early as 1941".

Hayward knows this review well. Two weeks after it appeared, he posted, on the same WWII online forum where, only days before, he had posted his praise of Irving and criticism of Lipstadt, an assessment of Bartov. "He comes from the viewpoint that any discussion of Germans at war should include strident condemnations of their Nazi atrocities, etc," Hayward wrote. What is this 'viewpoint'? Perhaps, Bing has wondered, Hayward means that Bartov is Jewish.

"I have never adored Hitler, and have never owned a bust or wall photos or plaques of him," Hayward writes, describing as "utter mischievous rubbish" rumours that he had photos of Hitler in his office at Massey near photos of himself in similar poses.

"I had a picture of me in Nuremberg, taken in 1994, as I did of me in Colmar and Strasbourg in France. I have traveled very widely, after all. The picture I have displayed most often in my office over the years was actually of me at Tel Arad in Israel. So, does this now prove I wish I were Moshe Dayan (a great general by the way)?"

"Let me be clear: Hitler was a creep. He was a misanthropic, murderous tyrant who manipulated his nation into war and despicable criminal barbarism. He gets no praise from me whatsoever, even though, as a military strategist, I can recognise that he made some innovative and

effective strategic decisions. I add that he also made some hopeless amateurish blunders."

Hayward resigned from Massey University in June, without any fanfare. He has not gone on to any other institution. He says that he is living on his savings, developing his abilities as a writer of fiction and poetry (he submitted one, with his answers, about Jesse Owens) and enjoyed watching videos and *Coronation Street* and going for walks along the Manawatu River with his wife and two daughters. Although two years have passed since the attention of the media and the working party, he left Massey "to recover my shattered emotional health after suffering a nervous breakdown caused by acute stress and depression about this dreadful saga". In a *Press* story in 2000, he also alluded to a breakdown, and again to Auckland's University's Leitz last year. The reference usually comes with a sense of persecution.

"I received literally scores of abusive letters and threats, including death threats," he writes. "I must add that I received worse treatment, and had my freedom and privacy violated to a worse degree, than if I had committed an armed robbery.

"I also wanted to find a new career, one that would free me artistically and creatively. I no longer believe that all staff within New Zealand universities care about freedom of enquiry and expression. Many teachers encourage extreme political correctness and the conformity of ideas and they discourage free thinking. But that's also typical of wider Western society, isn't it? I'm a liberal democrat, so freedom is important to me. Maybe that's why I feel so sad about what I see as the decline of academic freedom in New Zealand. And of course I'm talking generally, not about my own painful circumstances."

For all the confusions and obfuscation in Hayward's account, it seems that the person who is really being protected by Canterbury's unwillingness to strip Hayward of his master's degree is Orange. He joined Canterbury's staff some 40 years ago and, now in his late sixties, will retire at the end of this year. For other academics, the Hayward saga has been a black mark in his career. It was Justice Gray at the Irving trial who said, "No objective, fair-minded historian would have serious cause to doubt that there were gas chambers at Auschwitz." It was Orange who did just that.

"The onus is on the supervisor to make sure that a young student, doing a contentious topic, doesn't get pulled in a certain direction," Leitz says. "In most institutions, this would have been the end of somebody's career. "I still feel that this is a case where everything that could go wrong did go wrong, in terms of choice of topic, choice of supervision, the individuals involved, the choice of external examiners."

After finding the thesis to be "tendentious, biased and dishonest", and having "no doubt" that it

constituted Holocaust denial, Evans extended his criticism to the supervision: "No competent examiner anywhere would have passed it ...More serious still, if anything, is the scandalous incompetent level of supervision."

All through 2000 and 2001, Orange repeatedly refused to comment about Hayward and maintained that position with the *Listener*. However, he changed his mind on the even of publication and released a previously confidential letter written to Canterbury's chancellor on April 20, 2001 ("Hitler's birthday!" Orange notes). Here, Orange admits to letting Hayward down as a supervisor. "I now know, as a result of the most intense, protracted and (I am sorry to say) generally hostile scrutiny that any half-MA thesis has ever received, that he made some serious mistakes," he writes. "I also know that I failed to offer him adequate supervision during most of 1992, while I was on leave. And yet: how much of Joel's apprentice work has withstood that intense, protracted generally hostile scrutiny!"

Elsewhere in the 14-page letter, Orange refers, usually ominously, to "Mr Zwartz and his associates", whom he sees as "not 'men of probity' ". He describes Evans's report as hostile and often incorrect, which is a point of view not shared by most experts, including Leitz — "Evans has an impeccable reputation," Leitz says.

Orange adds that, unlike the working party, he sees nothing improper in his friendship with Hayward. Ten years after the thesis, they remain close.

The person officially designated to speak for Canterbury is registrar Alan Hayward (who is not related to Joel), "I myself wouldn't use the word 'embarrassment', "he says, in regards to the university's image. Although the university did apologise in 2000, the working party proposed that the university could make further amends by sponsoring, for example, a Holocaust memorial lecture, "We haven't actually gone down that path, " Hayward says, although he believes that one new course reflects a heightened sensitivity. "There is a summer course being offered on Jewish-Muslim relations and the whole question of Israel and Palestine."

Not quite the same thing. "We thought that the university was not very serious about our concerns," says Zwartz. Like Zwartz and others Evans believes that the degree must be withdrawn — only this would send a clear signal. Zwartz hopes that the formal replacement for recently departed vice-chancellor Daryl Le Grew — due to be announced in the new year — may be finally in a position to make such a move.

There is a precedent. Evans cites the case of Henri Roques, a protégé of French Holocaust denier Robert Faurisson, who had his 'revisionist' doctorate revoked in 1986 by the French Ministry of Higher Education. Evans's report concluded:

"Allowing a work of Holocaust denial to appear with the imprimature of a university gives it scholarly credibility. In the present case, this has also been exploited by anti-Semites and political extremists seeking to argue for the validity of Holocaust denial. If a degree is awarded to a candidate who is subsequently found to have plagiarized his or her work, or who has systematically violated the canons of scholarship which the degree is intended to certify and endorse, then it is reasonable to ask the university in question to withdraw recognition of the degree originally awarded. This indeed happened in the case of Henri Roques. It should happen in the case of Joel Hayward, too."

<http://www.adelaideinstitute.org/newsletters/n184.htm>

6. Joel Hayward's Ghost Returns To Base And Multiplies

Denial of denial Letters: Denial of denial, *Listener*, 8 November 2002

Guilt by association is a nasty tactic. Nonetheless, I'll swat that aside for a moment and address some of my 'obfuscation' alleged in 'In Denial' (November 2), which, by the way, contains nothing new, and certainly nothing not seen by the Working Party two years ago.

But first let me make one thing clear: Vincent Orange (with whom I still have occasional email correspondence) is a warm and kind man — a true gentleman — and an outstanding military historian. He, too, has found the last two or three years difficult, I believe that, like me, he did his best to be honest and accurate all those years ago. He doesn't deserve this vilification.

Now, to the main claims. It would have been fair journalism to point out the following:

1. My meeting with Robert Countess took place nine or so years ago, when I was in Alabama on a prestigious scholarship with the US Air Force. Countess was then a minor figure in the Holocaust controversy, and I knew almost nothing about him. He offered to take me to meet the family of my athletics hero, Jesse Owens. I jumped at the offer (who wouldn't?), and Countess kept his word. My day at the Owens house is a wonderful memory. I even supplied the *Listener* with photographs of me with the Owens family as evidence.

2. I declined David Irving's request to testify for his defence at his 2000 trial in London, and I also turned down a similar request from a Canadian revisionist, Ernst Zündel, a few years earlier. I want no part in the debate.

3. As a gesture of goodwill to the concerned Jewish community, I gave my large and expensive collection of Third Reich books, sources and microfilms (including rare first editions of obscure German texts) to the Mazal Research Library in the

US, a center that counters anti-Semitism and Holocaust denial.

4. I received one bad review for my book *Stopped at Stalingrad*. The one that the *Listener* quoted from was the only bad review it received. All others, and the book was widely reviewed internationally, were glowing. The book is in its third printing and is considered the standard work on the Stalingrad airlift. It is used in many staff colleges and university defence studies courses as a set text.

5. In the years since I wrote my controversial thesis I have had around one million words published, yet *not one sentence* denies the Holocaust. I have several new books out soon, none of them on a remotely related topic.

My favourite military commanders (my professional 'heroes', if you like) are Lord Nelson and the Duke of Wellington. They pre-dated the Nazis — not one of whom features in my list of favourites — by one-and-a-half centuries, and were 'good guys', not 'bad guys'.

I'm certainly not an extremist. I am an ordinary liberal and democratic New Zealander. How I came to attract more publicity two or three years ago than criminals and gang leaders is still beyond my comprehension.

I have received worse treatment, and had my freedom and privacy violated to a worse degree, than my alleged 'crime' warrants. I did not rob a bank; I wrote a thesis. I regret that I hurt people, and have apologised often on my own initiative, but this character assassination has to stop. I have to be able to move on in life without further smears. I am not a 'story'; I am an average Kiwi man with a loved and loving family. We deserve the same privacy and freedom from hassles that every other citizen gets.

Dr Joel Hayward, Palmerston North.

It is with disgust that I read of the further smears and attacks levelled at Dr Joel Hayward, who was a senior lecturer at Massey University until he could no longer cope with the anguish he felt..

His truth-twisting opponents seem to want to portray him as responsible for, or involved in, almost every controversy regarding Jews in the country. They seem to hate him with undisguised ferocity. This reflects badly on the New Zealand Jewish Council.

I had the pleasure of being in Dr Hayward's stimulating, informative classes and have known him for several years. He is the best lecturer I have ever studied under. I can confirm his popularity among students, many of whom share my disgust at his treatment. They miss him at Massey and think the university suffered a great loss when he resigned.

Dr Hayward is a helpful, honest and sensitive man. Even when the controversy over his thesis erupted a few years ago, and students could see that it was

taking a toll on his health and nerves, he remained a dedicated and inspiring lecturer. His books and articles are highly regarded around the world.

Dr Hayward is certainly not a neo-Nazi, Holocaust denier, anti-Semite or right-winger. He has always demonstrated tolerance and cultural kindness in classes and in person. He deserves to be left alone to rebuild his life and career.

Kelly Badman, Palmerston North

I am the author of a book debunking the claims of Holocaust deniers and a member of The Holocaust History Project (<http://holocaust-history.org>), an organisation that fights Holocaust denial. I have read Dr Hayward's Masters thesis as well as the report issued by Canterbury University. I fully endorse the report's findings and agree with Dr Richard Evans' critique of the supervision, or lack thereof, that Hayward received.

However, the article omitted two key points that I brought to the attention of its author, Philip Matthews, whom I contacted at the request of Dr Hayward. First, much to the consternation of Holocaust deniers, Dr Hayward has issued a public apology for his thesis. It may be found at [*http://www.holocausthistory.org/hayward/index.shtml](http://www.holocausthistory.org/hayward/index.shtml).

Second, Dr Hayward made a valuable contribution to the Project of documents dealing with the Nazi era. This material helps us to continue to fight against the lies and distortions of deniers.

Dr Hayward also assisted me in obtaining key information for a study I published refuting Pearl Harbour revisionism. He does not even accept Pearl Harbour conspiracy theories, much less the more mendacious claims of Holocaust deniers.

I have corresponded with Dr Hayward off and on over the past three years and know that he has been trying to sever his ties with the deniers, despite what the deniers themselves may be claiming. Like the Mafia, Holocaust deniers never like to let go — a lesson that Dr Hayward has learnt the hard way.

A current prominent member of the Ku Klux Klan, as was a former highly respected justice of the Supreme Court, the highest court in the US. The Klan is a racist and terrorist organisation that has plagued the US for over 100 years. Both of these individuals regretted and apologised for their association and were able to make valuable contributions to American democracy. Surely if a US senator and Supreme Court justice can be allowed to live their lives in peace after denouncing the Klan, everyone can grant Dr Hayward the same consideration.

John C Zimmerman, University of Nevada, Las Vegas.

Philip Matthews replies:

Nowhere in the story is it suggested that Joel Hayward is "responsible for, or involved in, almost

every controversy regarding Jews in the country". This is paranoid and persecutionist. I will leave it to the New Zealand Jewish Council to confirm whether or not they hate Hayward "with undisguised ferocity", but this comment seems to have the same thinking behind it.

It is unfortunate that the detail that Hayward met Robert Countess in Alabama in 1994 was omitted, but it doesn't change the fact that Hayward was circulating his thesis (and another student's) to Holocaust deniers within a period during which he has claimed to have had no contact with them. Nor am I convinced that "Countess was then a minor figure in the Holocaust controversy and [Hayward] knew almost nothing about him", given that Countess was acknowledged among the sources and experts in Hayward's thesis — which was completed, remember, in 1993.

It's worth adding that Countess was so inspired by the theses that Hayward presented to him that he established a company — **Theses & Dissertations Press** — with the express intention of publishing both of them. That company's website (tadp.org) says that "neither thesis was published for various reasons of logistics and constraints of time". However, the company has gone on to become one of the leading Holocaust denial presses.

Hayward did not need to send the *Listener* photos of himself with the Owens family — that visit was never doubted in the story.

Regarding John Zimmerman's letter, it was clear that Hayward has publicly apologised. Zimmerman also endorses Richard Evans' thorough and incisive report on Hayward's thesis, although, in correspondence with me, he went further than simply blaming the supervisor, as he does above. "Evans was right on the money about the thesis," he wrote. "Having read the thesis I know it constitutes Holocaust denial."

Fredrick Töben comments:

When the heat was on him, Dr Joel Hayward was quick to label me an antisemite, etc. and his reference to his poor health tended to neutralize my desire to fend off his attacks on my person. He even rang me up after my release from the German prison [December 1999] and expressed his concern for my wellbeing. I even stated publicly that Hayward had the right to change his mind, this being a normal revisionist characteristic. But I did demand of Hayward that morally he owes the Revisionists a detailed justification as to what caused him to change his mind, i.e. what new information was it that made him change his mind.

This material has not been made public.

For the sake of completeness, I would like to state the following, something I have mentioned in my book: The pressure on Revisionists is tremendous, and Joel Hayward, among other things, did receive death-threats — and it involved the Israeli embassy

in Auckland. He therefore had to make his recantation appear as realistic as possible. Unfortunately my request that he detail the reasons on which he based his change-of-mind remains unanswered. But I can still empathise with him, that he loves his wife and children above all else. During 2000, while we spent time together in his office, every few minutes his wife would ring through to enquire how he was. Perhaps she thought that I had evil intentions upon her husband.

Professor Robert Faurisson made the pertinent comment about pressure. If Revisionists have to endure a lot of stress and pressure, think about the pressure, for example, the US president has to endure from the Zionist lobby. I think we are all realistic enough to know that this battle about getting the true story of the 'Holocaust' out into the wider world is a life and death struggle. It is not for the fainthearted. And a Revisionist who still has a wife and young children is perhaps foolish to risk all.

I have been given a rather friendly reminder via our court system not to doubt the 'Holocaust' and not to question the details of the murder weapon. I am complying with that court order to the best of my ability.

The most important thing is to lose one's fear of fear, but unfortunately we are moving closer and closer to what prevailed in the eastern European countries and in the former Soviet Union until the collapse: a general hush, a shroud of modesty and serenity, befitting those who live cautiously, pervaded socialist societies. Public offices were all guarded, something we did not see in western countries until recently.

So what is happening today is actually a transference of the fear factor that operated in the former communist countries onto the once vibrant democratic western world. Through their work, Revisionists are at the forefront of sensing this negative fear-driven development. Hayward himself clearly alludes to it in the Matthew interview where he addresses the loss of academic freedom.

Joel Hayward, like David Cole before him, has done his job, and we must respect his silence with the proviso that he does not attack Revisionists. For example, his comment about not attending the Toronto Zündel trial as an expert witness can be regarded from his view-point and also from the perspective as expressed by Professor Faurisson.

The critical point of it all is this: Hayward's thesis still stands, as does Germar Rudolf's report. Legal and social sanctions have been imposed to discourage others from reading this material, but we all know that the Internet is our weapon of mass instruction. Individuals will make up their own minds, and dissent according to their personal sense of urgency that surrounds the "Holocaust".

One final point, John C Zimmerman (I always muse how many prominent Jews have such good German

names!) claims the Mafia does not like to let go. I thought he was referring to the anti-Revisionists who will simply not let Hayward go. Revisionists have moved on, and some don't even look upon his work as important. But I would rather deal with the Mafia than with anti-Revisionists such as Zimmerman. Why? The Mafia has a code of honour, something the anti-Revisionists lack.

From an www.aaargh.org collaborator: 12 November 2002

I see the result, quite interesting. The only thing to add is the hypocrisy of this Zimmermann. He launched an offensive against aaargh, trying to represent, as a lawyer based in Las Vegas, several people, including Hayward, to demand that texts written by them be removed, under threat of suing the providers. This is a mildly effective way, as providers are known to shy away and are easily frightened, specially American ones.

In order not to antagonize access providers in the US, aaargh removed several items, including the Hayward's thesis.

But, unbeknown to both Zimmermann and Hayward, the actual content of the thesis is still available on the site under a different title, What is Holocaust Revisionism About?, and a different author's name, Josip B. Balsamo, the name of a strange character in Alexandre Dumas novels: <http://aaarghinternational.org/fran/livres/BALSA.pdf>

I think you can reveal it as a funny trick, but the removed material has been posted on several places which have been closed down for other reasons. It is like a guerilla fighting between the oppressive-repressive guardians of an official truth and the freedom fighters who keep moving to survive and win the battle at the end.

Hayward is a coward but Revisionists do not blame cowards because they know what the pressure can be.

New Zealander, K R Bolton, writes the following letter to the *NZ Listener*

29 October 2002,

Dear Editor

That there is still outrage about the Joel Hayward thesis several years on, *Listener* November 2, 2002, indicates the intolerance of those who have a vested interest in perpetuating war era propaganda. If the World War I allegation that the Germans bayoneted Belgian babies served the interests of Zionism and Israel we would no doubt also continue to be bombarded with that myth.

Dr Hayward's thesis, which I have read, amounts to a review and assessment of Holocaust revisionist literature and its development. It weighs the merits of revisionist literature, and on virtually every page finds errors with it. However, what has the

Holocaust propagandists enraged is that Hayward also found some justification for the revisionist questioning of the many strange allegations relative to the Holocaust.

Where Dr Hayward errs is in his retraction appended to the thesis, in which he states that he subsequently found the Leuchter Report, the first forensic examination of the alleged Auschwitz gas chambers, was erroneous. The material he cites as repudiating Leuchter was known to him prior to his writing the thesis, as shown in some of his previous articles. Rather than being repudiated, Leuchter's findings have been replicated, chemical analysis showing that the alleged gas chambers at Auschwitz do not have sufficient traces of 'Prussian Blue' residue from Zyklon gas.

The allegations concerning mass gassings are as credible as the testimony and documents that accused the Germans of the Katyn massacre. I would ask, what of all the documents, testimony and confessions relating to the gassings supposed to have taken place at the camps in Germany and Austria, such as Dachau, which were finally conceded during the 1960s not to have taken place? Why are the same allegations regarding Auschwitz and other work camps in Eastern Europe considered any more credible?

Mr Zwartz of the Jewish Council pontificates about the hurt done to Jews when such oddities are questioned. What of the hurt done by this Blood Libel to the Germans, increasingly to other Europeans and even the Vatican, and of course to the Palestinians?

K R Bolton

**Fredrick Töben responds to the *NZ Listener*:
editor@listener.co.nz**

Right of Reply to Philip Matthews's 'In Denial', 30 October 2002

Dear Editor

Permit me briefly to respond to your staff member's five page article in the *Listener*, November 2-8 November 2002.

1. After Hayward asked me to remove his thesis from our website, I did: www.adelaideinstitute.org

2. It is a pity that Philip Matthews did not even bother to ring me about this matter. The tone in which he references our 'revisionist' conference indicates his deep-set prejudice to open and free enquiry. Such a matter has a lot to do with mental maturity.

3. Matthews fails to point out that Justice Gray left an opening in his otherwise condemning judgment: he had not read the **Rudolf Report** and David Irving had failed to submit it. To date no-one

has refuted the findings of The Rudolf Report that support the Leuchter Report's findings.

4. Putting all the hot air aside because talk is cheap, there is just one challenge that needs to be taken up, and Dr Robert Faurisson throws it out to the world. He invites anyone to show him the murder weapon, as is the sensible thing to do in any murder enquiry:

Show me or draw me the homicidal gas chambers of Auschwitz!

To date this challenge has been met by verbal abuse and legal restraints, as is being suggested by Professor Dov Bing. Bing's authoritarian mindset is a shame to academia, and Hayward is right in lamenting the demise of free enquiry at New Zealand's universities.

Bing is a disgrace to the world academic community (as is Professor Evans) because as a Zionist he is someone who supports the apartheid-racist state of Israel. That in itself is a shame for which Bing should hang his head in shame.

5. Finally, a German historian, Fritjof Meyer, has written a long article in a publication wherein he claims that Auschwitz-Birkenau's, Krema II, was not a gas chamber, but that the gassings occurred at two farmhouses outside the perimeter of the concentration camp. Irving had expressed this view at his trial.

Of course, Dr Faurisson would vehemently disagree and claim that Irving is not a revisionist because he wants to have it both ways. Faurisson says you cannot say a woman is half pregnant, and so you cannot say "limited gassings took place" when there is no evidence to prove this claim that any gassings at all took place.

6. Professor Evans knows he is the liar and his dialectic tricks will help save him for a little longer, as will the legal protection he enjoys. But truth will out in time - and Revisionists don't care about winning or losing battles. They seek clarification without threats of consequences. Revisionists work without any social protection because they embrace the factual truth of a matter, no matter how contentious. Revisionists do not fear death and are not intimidated because we only get one go at living on this earth!

Although I do not know Professor Orange, from his adopted stance I can guess he is a man of principles, and a man whose moral and intellectual courage and integrity remain intact and for that I salute him. He obviously does not suffer from a failure of moral nerve. And perhaps you ought to be congratulated for running the article.

Sincerely

Fredrick Töben

7. Conclusion.

Whenever a former Soviet-controlled country joins NATO, then it is required to pass before the joining date a specific law that outlaws 'Holocaust' denial.

Poland passed a law in January 1999, and in April of that year it was permitted to join NATO.

The pattern has repeated itself, all for the well being of the 1500 families that control the thriving business enterprise called NATO, and of course for the 'memory of the victims of the Holocaust'.

New Zealand is as yet not going down this road, not yet. But the Jewish lobby's attempt to stifle debate on matters 'Holocaust' indicates it is well on its way. Outright 'Holocaust' denial is as yet not on the New Zealand legal books, as is the case in Australia where the 17 September 2002 Federal Court of Australia judgments in Jones v Scully and Jones v Töben has enshrined in law a European-style 'Holocaust denial' law, albeit without criminal sanctions.

New Zealand is focusing on academia to reign in dissident thinkers, the road that Germany walked along in 1983 when Göttingen University withdrew its doctorate conferred upon Justice Wilhelm Stäglich during the 1950s for having written in 1977 the classic: *The Auschwitz Myth*. France has done likewise. Switzerland and Austria have not, as yet!

A call to New Zealand's well-known current affairs TV program *Paul Holmes*, indicates that a general interest in the matters raised by the *Listener* article seems not to warrant a specific program on the Hayward affair, so according to producer Vicky Poland.

It remains to be seen whether Professor Dov Bing will let matters rest.

Fredrick Töben

Adelaide

1 November 2002

Addendum 31 October 2002

Holocaust uproar student apologises

<http://www.nzherald.co.nz/storydisplay.cfm?storyID=3001864>

31.10.2002

A German student at the centre of a controversial Holocaust denial case at Waikato University has apologised to the Jewish community and university staff. Hans-Joachim Kupka, who is in his early 50s, offered his apology from his home in Germany after reading about a report on the case released this month after a two-year investigation. Mr Kupka, who was a New Zealand citizen, left Waikato in June 2000 after allegations that he denied the Holocaust during internet chatroom debates.

The chatroom comments were unrelated to Mr Kupka's doctoral thesis on the use of German in New Zealand, but academics feared he would contact Jewish migrants who survived the Holocaust - the systematic killing of Jews in the

1940s. The Jewish community considered this a clear breach of university cultural safety protocols. The report, by former Education Department head Bill Renwick, criticised the university's handling of Mr Kupka's 1999 enrolment and found that he was clearly a Holocaust denier.

By email, Mr Kupka said: "It has never been my intention to hurt anybody with my internet postings. They were never intended to be racist, anti-Semitic or Holocaust-denying. Some of these postings have been quoted out of context, others have been cited incompletely." Mr Kupka apologised to the Jewish community for any statement which might have hurt them, and to university staff. "What more can I do?" he wrote. He believed that up to 90 per cent of the Renwick report could be disputed, and he had been continually labelled a Holocaust denier or Neo-Nazi. - NZPA

Fredrick Töben comments:

Another good man apologises for what?

"The Jewish community considered this a clear breach of university cultural safety protocols." That's a new one! More to come, no doubt. Hayward was right in bemoaning the state of moral and intellectual enquiry declining within western culture. In whose interest is all this? In whose interest is it that the western world is attacking Islam via that 'terrorism' imperative coming from the USA? Just asking.

*http://www.adelaideinstitute.org/Dissenters/haywards_ghost.htm

New Zealand:

The Crucifixion of Joel Hayward

K R Bolton

If nothing else the unceasing persecution of military historian Dr Joel Hayward indicates that no matter how insignificant the country and how small its Jewish population, Zionists can mobilise sufficient clout to ruin the career of a widely respected academic.

The Hayward affair also demonstrates the modern application of the ancient Judaic code of "never forgive, never forget". If Jews continue to celebrate the death of one of their mythic enemies, Haman, 2500 years after the event, Joel Hayward is not about to be let off the hook any time soon, no matter how much he retracts and apologises and tries to make amends or simply stays silent.¹ After all, Hayward's thought crime, which has seen him driven from academe, has been to blaspheme against one of Judaism's most holy dogmas — the Holocaust.

Worst still, Hayward was once the blue-eyed boy of anti-revisionism in New Zealand. In 1991 he co-founded a group entitled Opposition to Anti-

Semitism Inc., the need of which in this country is difficult to determine. That year he wrote an article on Holocaust revisionism in New Zealand for *Without Prejudice*, a magazine published by the Australian Institute for Jewish Affairs. Hayward attempted to show the existence of Holocaust revisionism in New Zealand citing several organisations and publishers, but the evidence was pretty thin on the ground. However, unlike another contributor to that issue of "Without Prejudice", Jeremy Jones, who has been the chief litigant against Dr Fredrick Töben in the Zionist crusade to get the website of Töben's Adelaide Institute closed, Hayward concluded by stating that revisionist literature should not be banned but should be answered by Jewish educational efforts.²

In 1991 also Hayward, then a tutor and post-graduate history student at Canterbury according to a biographical note in *Without Prejudice*, began his MA thesis *The Fate of Jews in German Hands*. This was soon transformed into a history of Holocaust revisionism as indicated by the subtitle that was added: "An historical enquiry into the significance of revisionism". The thesis was completed in 1993 and gained Hayward, subsequently to achieve a doctorate, an MA with A+ First Class Honours.

Hayward had a change of heart regarding revisionism during 1992. That year he informed his colleagues of the Organisation Against Anti-Semitism that during the course of his study he had found principal elements in the Holocaust allegation untenable, in particular gassing with Zyklon B and that he intended stating this in his thesis.³ The main influence now seems to have been the Leuchter Report, although Hayward had already mentioned Leuchter disparagingly in his 1991 article in *Without Prejudice*.

The thesis itself is over three hundred pages long. Indeed, one of the major criticisms of the thesis is that it is too long for an MA. Both of Hayward's examiners Dr Vincent Orange and Dr J H Jensen, were to mention that the thesis is of doctoral standard, although Jensen had reservations about the length. Nonetheless what infuriates the Zionists is that two eminent academics both found the thesis to merit First Class Honours with an A+.

Dr Orange, Hayward's internal examiner, stated in his assessment of the thesis that Hayward "has used an exceptional range of sources... these sources have been thoroughly mastered and skilfully woven together. He argues cogently.... and

consistently strives to achieve a balanced judgement." Dr Orange even stated that Hayward at times seems to go too far in trying to be fair to "all opinions". "Overall, his thesis amply supports the award of First Class Honours." **4.**

Dr J H Jensen, Hayward's external examiner, stated that Hayward's conclusion is "careful, detailed, fair and exceptionally well-argued." Hayward is commended for "coolly judging the merits of the evidence and the argument on all sides in this debate." Again, like Orange, Jensen considers Hayward to have been too fair. His major criticism however is as to the length of the thesis. Jensen recommends marking the thesis at "the high end of the A+ range... a mark somewhere in the 88 to 90% area." Even here, ominously, Jensen writes: "...and I wish him courage to face the ostracism and suppression which will probably come his way." **5.**

In 1993 Hayward appears to have found it prudent to write an anti-revisionist piece for the *NZ Jewish Chronicle*. The article deals with Kristallnacht. **6.**

That year also Hayward placed an embargo on the thesis although giving copies to Prof. Faurisson, the US based Institute for Historical Review and David Irving, and to Dr Toben of the Adelaide Institute in 1998. It seems reasonable that he did so in gratitude for the material they had given him in preparing the thesis. The embargo was requested after Hayward received information that the thesis would be stolen from the University Library. However after the embargo was lifted in 1999 the thesis was copied by an unknown person at the University Library although it was not library policy to allow theses to be copied there. "A copy found its way to the NZ Jewish Council." On 2 October 1999 Hayward received the first of many e-mails from Prof. Bing stating how shocked he was by the conclusions of the thesis. Hayward was already receiving "nasty e-mails from anonymous persons". Worried by what actions the Zionists might take, Hayward requested the thesis be withdrawn from the Library. This was not deemed appropriate, however the Library appended Dr Hayward's one and a half page retraction **7.**

Hayward's problems started in 1999 when the NZ Jewish Council obtained a copy of the thesis. By this time Hayward was a lecturer in military history at Massey University, Palmerston North, and was responsible for establishing the department for military analysis at that institution.

The pro-active David Zwartz, chairman of the Jewish Council sought to have Dr Hayward's MA revoked.

Zwartz chose to confront Hayward with the thesis a month after publicity given to the Irving trial and to the frenzy surrounding a German student, Hans Kupka, studying at the University of Waikato, Hamilton. **8.**

Zwartz wrote to the University of Canterbury demanding that the thesis be withdrawn and that the degree awarded to Hayward be cancelled. Given that Hayward had since become a highly respected academic, senior lecturer in defence and strategic studies at Massey and an author **9.**, the demand was designed to ruin Hayward professionally. Zwartz stated the university was responsible for the thesis, for not having 'set Hayward straight'. **10.**

Hayward for his part wrote to the *NZ Jewish Chronicle* stating that the thesis contained "several significant errors of fact." "In other words, I stuffed up." **11.**

Of course nothing placates the Zionists and Taslmudists except the total destruction of their enemies, as in the days of the mythical Haman.. Hayward would have to be figuratively, if not literally, liquidated. Zwartz demanded an investigation as to why Hayward had been permitted to proceed with the thesis when a revisionist orientation had become apparent. Therefore, not only has Hayward been targeted but also Hayward's degree internal examiner, Dr Vincent Orange, and Dr J H Jensen, the external examiner, particularly since, as it is continually reiterated, neither have retracted their high regard for the thesis. .

In order to placate the Jewish Council Hayward provided a one and a half page addendum repudiating the pro-revisionist conclusions **12.** This, and Hayward's apology published in the *Jewish Chronicle* of course did not placate the Zionists. The University of Canterbury therefore set up a working party of "three eminent persons" to enquire into the circumstances surrounding the approval of the thesis topic and as to whether Hayward's MA could be revoked.

The three eminent persons were Hon Sir Ian Barker QC, former Chancellor of the University of Auckland and former High Court Judge; Emeritus Prof. Ann Trotter, former Prof. of History and Assistant Vice-Chancellor, University of Otago; Stuart Macintyre, professor of History and Dean of the Faculty of arts, University of Melbourne. What made these

three particularly qualified to criticise the opinions of two eminent NZ historians, Orange and Vincent, is unclear. However, they were at pains to accept rather uncritically the opinions of Prof. Richard Evans in his submission on behalf of the Jewish Council

After five months the working party came out with a weighty (in terms of pages) report that had cost an outrageous \$200,000. The conclusions were that Dr Hayward had not merited an MA with First Class Honours. However, unfortunately for the Zionists the committee, after seeking legal advice, found that there was no legitimate way in which Hayward's degree could be revoked. The committee found that although Hayward had demonstrated superior abilities as a researcher and had put together his thesis with exceptional skill, his conclusions were flawed. . He should not have offered an opinion as to the weight of evidence. Also castigated were Hayward's examiners Orange and Jensen.

The report considered Hayward's thesis in detail, relying on the submission of Prof. Evans. Based on Evans' submission, the working party criticises Hayward for not giving prime importance to the alleged backgrounds and motivations of the revisionist, and criticises him for giving scholarly credentials to the Institute for Historical Review, which in the learned committee's opinion is "pseudo-scholarly" and a front for extremism. One must assume, given that the IHR board does indeed include bona fide academics for the most part, that the only academics the committee would consider relevant are historians. As to the alleged political associations, one wonders whether this tribunal would have the same suspicions against academics with a Left-wing orientation? Would they question the scholarship and objectivity of Left-wing academics who for example, seek to give credibility to their political positions on racial equality or the primacy of environment over heredity in determining intelligence? Or would they regard any such suspicions as "McCarthyism?"

The committee is critical of Hayward for utilising detailed analysis on the technicalities of using diesel fumes for mass gassing in alleged gas vans. It is apparent from the report that the working party was simply overwhelmed by the evidence so it chose not only to ignore the evidence but to castigate Hayward for using it since he was not qualified in that area. Yet how is one to write a historiography of revisionism with examining the

technical questions? Certainly they have long been a major factor in the debate.

The committee follows the Zionist line in obediently castigating Hayward's examiners, for it is their eminence which has really given academic credibility to revisionist conclusions. Prof. Jensen, the external examiner, is an authority on World War II and Eastern European history. Dr Vincent Orange also a highly regarded scholar on World War II, was a senior Ph.D lecturer at Canterbury University.

Yet both these scholars had their reputations tarnished by a committee themselves devoid of credentials to pass judgement on the reputations of Orange and Jensen. Rather than the opinions of two reputable New Zealand academics, independently arrived at, the committee preferred the submission of Prof. Evans, head of the chair of German history at Cambridge, written at the request of the NZ Jewish Council. Evans had been chief expert defence witness at the libel suit brought by David Irving against Penguin Books and Prof. Lipstadt. His performance during that trial seems to have been polemical rather than scholarly, and even the working party notes that Evans was polemical and emotional on certain points.

Despite the opinions of Orange and Jensen, the tribunal opined that the thesis "did not deserve the highest accolade". Therefore the reputations of Jensen and Orange were tarnished to appease Zionist pressure.

The working party recommended that the University of Canterbury make a number of procedural changes so that nothing so heretical will occur again, and that there be established a Human Ethics Committee to screen thesis topics. The University should apologise to the Jewish Council for "hurt." The university should work with the Jewish Council, consider offering a paper on Jewish studies and sponsor an annual lecture to raise Holocaust awareness.

The working part report is itself 89 pages. There follow 29 appendices.

Of course Hayward's apology and retraction and the working party's recommendations were not sufficient for the Jewish Council. Mike Regan, editor of the *NZ Jewish Chronicle* even headlined his editorial on the working party's findings "an odious decision", because the party couldn't find any legal way by which Hayward's degree could be revoked.

13.

Neither are the Zionists happy that Orange and Jensen could not be destroyed. Indeed, Orange has continued to defend his opinion of Haywards' thesis. Zwartz was "disappointed" with the outcome of the enquiry.

Dov Bing continues his vendetta having successfully helped hound out of New Zealand Kupka, an achievement of which the Jewish Chronicle continues to boast. He has claimed in the *NZ Jewish Chronicle* that Hayward whilst teaching at Massey, was still recommending the books of David Irving. In an article on Hayward in 2001 Bing was asking – in a quite unprofessional manner for a fellow academic – what kind of message Hayward might be sending his students at Massey.¹⁴ Of concern also was Hayward's position as a lecturer before the NZ Officer Cadet School, Royal NZ Air Force's Command & staff College and officers of the Royal NZ Navy. Bing questioned as to why Massey had promoted Hayward as a senior lecturer, and wondered aloud who Hayward's referees were for his appointment to the university faculty in 1996. If they could be identified they would certainly be harassed and disgraced. Hence, the Zionists had shifted their attention from Canterbury to Massey, having already successfully bullied both Canterbury and Waikato.¹⁵

Despite Hayward's repudiation of his own thesis and his public apologies nothing will satisfy the descendants of Esther and old Mordecai once someone has crossed the power of Zion.

The Zionists have successfully ended Hayward's career in academe. Apparently the pressure was such that he – with a family to consider – suffered a nervous breakdown and has withdrawn from his scholarly profession. However, the Jewish Council is far from satisfied. There still remains the fact that the thesis was granted academic credibility and in deed First Class Honours and has not been revoked. There is also the irksome attitudes of the two eminent scholars who were Hayward's degree examiners, who have still not felt obliged, despite the pressure, to condemn Hayward's thesis.

Therefore another wave of media smear-mongering appeared in November 2002, with Philip Matthews drawing heavily on the omnipresent Dov Bing for an article entitled "In Denial" appearing in the *NZ Listener*.¹⁶

Matthews introduces the latest anti-Hayward smear by way of David Irving's lost battle against Penguin Books, Deborah Lipstadt and their multi-million dollar backers. Hayward's thesis is said to be "a leading piece of ammunition" for Irving and other

so-called "Holocaust deniers". Matthews was able to get Hayward to talk with him. He reiterates his oft stated response that he made "errors" and "wishes he could turn the clock back".

Matthews attempts to bolster the argument of Dov Bing et al that Hayward continued to be associated with Holocaust revisionism until quite recently. He cites another Canterbury University thesis, this one on the Nuremberg trials, written by Stephen Eaton. An apparently unrepentant Prof. Orange also supervised this thesis. Hayward claims that he had never heard of Eaton or had any knowledge of the thesis, yet Eaton states in his acknowledgements that Hayward proof-read and critiqued the text.

Matthews states that Hayward resigned from Massey in June 2002, and has not pursued an academic. Hayward states to Matthews that he had left Massey "to recover my shattered emotional health after suffering a nervous breakdown caused by acute stress and depression about this dreadful saga." Hayward continues:

"I received literally scores of abusive letters and threats, including death threats. I must add that I received worse treatment, and had my freedom and privacy violated to a worse degree, than if I had committed an armed robbery.

"I also wanted to find a new career, one that would free me artistically and creatively. I no longer believe that all staff within New Zealand universities care about freedom of inquiry and excerption. Many teachers encourage extreme political correctness an enforce conformity of ideas and they discourage free thinking. But that's also typical in a wider Western society, isn't it? I'm a liberal democrat, so freedom is important to me. Maybe that's why I feel so sad about what I see as the decline of academic freedom in New Zealand. And of course I'm talking generally, not about my own painful circumstances."

However, Matthews goes after the individual who has probably always been the real target of the Zionists, who has been the most stalwart, Dr Vincent Orange. Matthews states that he is the person who is probably really being "protected" by the University's unwillingness to revoke Hayward's degree (quite apart from there being no legal grounds for doing so?). Matthews states that Orange joined the faculty 40 years ago, and that he was due to retire at the end of 2002. Matthews quotes the verdict of Justice Gray in the Irving-Lipstadt libel trial that "no objective fair-minded historian would have serious cause to doubt that there were gas chambers at Auschwitz." Matthews adds "It was Orange who did just that." Auckland

University academic, Christian Leitz is then quoted as stating that the onus is on the supervisor to ensure a student doesn't get pulled in a certain direction when writing on a contentious topic. "In most institutions, this would have been the end of somebody's career."

Dr Orange for his part rode the storm bravely, and as far as is known, concluded his long academic career with distinction and continues to have his books on military history published. Matthews states that on the eve of publication of the *Listener* Orange broke his silence and released a letter he had written to Canterbury's chancellor on 20 April 2001. Orange in the letter accepts responsibility for the situation Hayward finds himself. Orange states, in an obvious attempt to defend his friend and deflect some of the hostility, that he failed to offer adequate supervision during most of 1992 while he was on leave. He adds: "and yet: how much of Joel's apprentice work has withstood that intense, protracted and generally hostile scrutiny!"

Orange also describes "Mr Zwartz and his associates" as "not 'men of probity'." Orange is also disparaging of the Zionist's beloved Prof Evans stating that Evans' expert report is "hostile and often incorrect".

Following up the article Hayward wrote a letter to the *Listener* mentioning that as a gesture of goodwill to his persecutors he gave his large and expensive collection of Third Reich books, sources and microfilms to the Mazal Research Library in the USA, "a centre that counters anti-Semitism and Holocaust denial." He concludes: "I have to be able to move on in life without further smears. I am not a 'story'; I am an average kiwi man with a loved and loving family. We deserve the same privacy and freedom from hassles that every other citizen gets."**17.**

With the replacement of vice-chancellor Daryl Le Grew this year, the Jewish Council has renewed hope that the degree might still be withdrawn. Matthews concludes his article by quoting from Evans' report that there is a precedent with the revoking of Henri Roques Ph.D. in France,. "It should happen in the case of Joel Hayward, too."**18.**

Although both Hayward and Orange have departed from academe, Zion is still not sufficiently avenged. What remains is to destroy the writing career of them both

Notes:

1. One of the principal Jewish celebrations is Purim, a feast day accompanied by frenzied dancing and often

intoxication. It celebrates the deaths of those who stand up to Jewish aspirations. The origins are to be found in the Book of Esther in the Old Testament, which describes the elimination of Haman, principal minister to the King of Persia, along with not only his 10 sons but also 75,000 other Persians (Esther 9:15). The reason for the extermination of these thousands is unexplained. Purim is to remind Jews, 2500 years after the supposed hanging of Haman and his sons that Jewry is ever mindful of those who cross them. Interestingly the Nuremberg defendants sentenced to death were hanged on Purim, an event remarked upon by Julius Streicher as he mounted the gallows.

2. Joel Hayward, Holocaust Revisionism in New Zealand – the 'Thinking Man's anti-Semitism?', *Without Prejudice*, Australian Institute of Jewish Affairs, no. 4, December 1991. Perhaps Hayward was attempting to justify the existence of his Organisation Against Anti-Semitism in a country where none exists? Interestingly the Advisory Board of the magazine includes Dr Paul Spoonley, a sociologist at Massey University. Spoonley has created a reputation for himself as an expert on the extreme Right in New Zealand and is called upon by the news media whenever some sensationalistic journalism on the subject requires a bit of substance. Unfortunately, Spoonley does not seem to have undertaken any further research since his 1987 book *The Politics of Nostalgia – Racism and the Extreme Right in NZ*. That there is no extreme Right in NZ does not however deter either Spoonley or the media from attempting to expose an impending threat.

3. Kingsley McFarlane wrote to the Registrar of Canterbury University on 5 May 1992 attempting to thwart Hayward's thesis. Hayward had been secretly filmed during the course of a discussion he had had with his former OAS colleagues, and McFarlane sought to use Hayward's statements against him. Prof W D McIntyre, Head of the History Dept. found the interference "intolerable" and even then (25 May) describes the "persecution" (sic) of Hayward. The correspondence between the university and the OAS are reprinted as appendix I in the *Joel Hayward Working Party Report*, Canterbury University, December 2000, set up to appease the NZ Jewish Council. (See below).

4. Dr Vincent Orange, Appendix L of the Working Party Report. Orange has remained a friend of Hayward's, and unlike Hayward has never repudiated his opinions on the thesis. Orange was Reader in History at Canterbury until his recent retirement, and is a noted author on military history.

5. J H Jensen is a Professor of History. His assessment appears as Appendix M of the working Party Report. Like Orange, he has refused to repudiate his high opinion of the thesis, despite Hayward's own retractions.

6. Joel Hayward, Irving admits Hitler knew of Kristallnacht. *NZ Jewish Chronicle*, December 1993.

7. Working Party Report, p. 29, 2.46-47. The main point of contention of the appended retraction is that Hayward claims that new information had since come to light repudiating Leuchter. This is a puzzle to both Zionists and revisionists alike, and Hayward will not elaborate despite requests. The only repudiation of Leuchter has been the work of J C Pressac. Hayward spends a dozen pages considering Pressac and continues to deal with other writers appearing in the book *Truth prevails: demolishing holocaust denial: the end of The Leuchter Report*, jointly published by Holocaust Survivors and Friends in pursuit of Justice (NY) and The Beate Klarsfeld

Foundation (Paris). Hayward calls the book "the most substantial attempt at specifically refuting" Leuchter. Hayward considers Pressac's arguments "flawed" and his ideas "preconceived". Hayward, in keeping with his objectivity, finds Leuchter to have 'miscalculated' and 'misinterpreted' on several points, but after weighing the pros and cons comes out decisively in favour of Leuchter. (Chapter IV, The Leuchter Affair). Hayward is also well aware of Pressac's Auschwitz: technique and operation of the gas chambers (NY, 1989) since it appears in his bibliography.

8. Kupka was undertaking a thesis on the use of the German language in New Zealand. He is said to have been an official of the right-wing Republican Party in his native Germany, and there are conflicting claims about him being a so-called "Holocaust denier". It was claimed that Kupka's studies were likely to include interviewing "Holocaust survivors" and that this would be insensitive. Kupka replied that his thesis had nothing to do with interviewing "survivors" and that his opponents "are aware of this fact". (Evening Post, 20 April 2000). In a disgraceful display of intolerance and anti-German bigotry students and "Jewish academics" (as the Post article put it) protested against Kupka's presence making his situation untenable, and forcing his departure. At the centre of the protests were a coterie of Jewish students and faculty member Dov Bing, involved with the NZ Jewish Chronicle and a prime figure in the harassment of Hayward.

9. Hayward's book Stopped at Stalingrad is a standard reference used by staff colleges and university defence study courses.

10. Brent Edwards, Holocaust thesis draws fire, Evening Post, 13 April 2000.

11. Hayward, "Dr Hayward apologises for 'mistakes I made as an inexperienced student'", letter to the editor, NZ Jewish Chronicle, April 2000.

12. Hayward's addendum, dated 26 January 2000, appears in the Working Party Report as Appendix B.

13. Mike Regan, An Odious Decision, NZ Jewish Chronicle, Feb. 2001.

14. One could ask what type of pro-Zionist and pro-Israel message Bing gives his students at Waikato, particularly when that message involves harassment of a German student.

15. Dov Bing, "Dr Hayward, the Holocaust and Massey University". NZ Jewish Chronicle, Feb. 2001. Bing is a member of the Waikato Jewish Association committee, which organised protests, including student demonstrations, against the hapless German student Kupka.

16. Philip Matthews, "In Denial", NZ Listener, 2 November, 2002.

17. Hayward, letters, NZ Listener, November 9, 2002.

18. In 1983 the University of Göttingen, Germany, using a National Socialist law, withdrew a doctorate it had conferred upon Justice Wilhelm Stäglich during the 1950s. What was Stäglich's crime? He authored the now classic Revisionist text *Der Auschwitz Mythos* which the university deemed was not a worthy scholarly work.

<http://www.adelaideinstitute.org/newsletters/n187.htm>

A year later, another follow-up by Philip Matthews appears:

***Canterbury Tales*
The Listener, 20 September 2003**

Ten years ago, Canterbury University passed a controversial master's thesis that denied the Holocaust. The student has long since apologised for the offence that it caused and repudiated some of its content, but others at Canterbury are unwilling to let the matter rest. This year, the controversy was re-ignited when the university withdrew a history department journal, a historian threatened to resign and the original student re-entered the debate. Is Canterbury University in the business of suppressing academic freedom? Or is this issue really about academic standards? And why do New Zealand academics allow themselves and their work to be exploited by Holocaust deniers?

There is a question that, judging from the tone of his response, no one had previously thought to put Canterbury University historian Thomas Fudge. What is his opinion the Joel Hayward master's thesis on which he seems to have staked both his public and academic reputation? "My opinion on the Hayward thesis?" he says. "I don't know that I've got an opinion on the Hayward thesis."

Well, is the thesis correct or is it flawed? "I'm not in a position to judge that, actually." Because he is not a specialist in the area?" Yeah, yeah." Its rightness or wrongness is not an issue? "No, it isn't. And I'm not just trying to dodge the question. It is a subject that is not within my scholarly purview. It would be unfair of me to say that it's a good thesis or a bad thesis."

So, because his field of expertise is medieval and reformation history, Fudge is unable to offer any judgement on such Hayward claims as "The weight of evidence supports the view that the Nazis did not systematically exterminate Jews in gas chambers. He can't even hazard a guess or offer a hunch. But this seems to contradict his privately circulated views of the thesis.

Last year, when the Listener investigated the ongoing controversy of the Hayward thesis ("In denial", November 2, 2002), the thesis's supervisor and examiner, Canterbury history professor Vincent Orange, broke his silence at the eleventh hour to release a letter to the Listener. The letter, written to former Canterbury University chancellor Phyllis Guthardt in April 2001, describes the documents that Orange had compiled in his and Hayward's defence when a Canterbury University working party examined the thesis - although Orange did not release the documents themselves. Describing a letter from Fudge to Orange, written in April 2000 just as the Hayward thesis became a national story, Orange writes, "His [Fudge's] warm approval of the thesis attracts no comment from the working party?? In another entry, Fudge "finds much merit in the work", according to Orange. He offers support to both Hayward and Orange in further letters, as does fellow Canterbury history professor Ian Campbell.

Orange's summary of Fudge's April 2000 letter continues, "and yet Thomas is recognised as a careful scholar. It may be objected that he is not a specialist in Holocaust studies. The same is true of all three members of the working party. I regret that the university did not ensure that at least one member of that party had proven expertise in the field."

The one historian who did have unquestionable expertise in the field was Richard Evans, professor of modern history at Cambridge. In 2000, Evans had just completed work as an expert witness in the David Irving trial at the High Court in London. Irving, the world's most famous Holocaust denier, had sued author Deborah Lipstadt; Evans's analysis of the falsifications in Irving's work destroyed both his legal case and his reputation as a historian. The New Zealand Jewish council sought Evans's opinion on the Hayward thesis and submitted that opinion - a 71-page report to the working party. Evans argued that Hayward's thesis was "a thoroughly tendentious, biased and dishonest piece of work" that clearly constituted Holocaust denial. He recommended that Canterbury strip Hayward of his master's degree. While agreeing that the thesis was "flawed", the university was unable to prove dishonesty, a required ground for revoking a degree. Thus Canterbury remained the only reputable university in the world to endorse a work of Holocaust denial.

Yet the affair still nagged at Fudge, in his capacity as the editor of the history department's journal, *History Now*, Ian Campbell commissioned an essay from Fudge on the Hayward story. Given the support that both men had offered Hayward, it was no surprise that the resulting essay attacked Evans and others while seeking to rehabilitate the Holocaust-denying thesis. When the journal appeared in May, the department withdrew it, sacked Campbell as its editor and held a crisis meeting at which the volatile Fudge spontaneously offered his resignation (he has since publicly signalled his intention to remain "for 30 years"; but also says, in a subsequent interview, that he may yet leave). Why did the department withdraw the journal? Among the reasons cited are fears of defamation action, Fudge's misuse of personal and interdepartmental correspondence and breaching of an informal agreement that Fudge would stop discussing the Hayward affair in public. It was also noted that Campbell should have sought the prior approval of his departmental colleagues, most of whom did not share Fudge's view that Hayward was an academic martyr.

A bowdlerised version of the Fudge essay, minus some of the more extreme claims and the 85 footnotes, appeared in newspapers in July. The same newspapers made righteous noises about "academic freedom", although, as Evans has since written, the issue is different "It is rather the upholding of academic standards. Nobody has

stopped Hayward or Fudge from publishing what they have written. Whether or not it should receive the imprimatur of a respected university is the question at issue. It's a question that seems to be beyond Fudge's understanding: he charged that the university's vice chancellor, Roy Sharp, suppressed his academic freedom. Last month, the University council found sharp had not done so. Fudge had always, Sharp has said, been free to publish in the public arena. "Indeed, Fudge was offered suggestions as to other media in which he could publish."

However, Fudge and others managed to ~ sneak some copies of the original journal past the ban. Fudge sent one copy to Hayward, for example. The original, unedited essay has also appeared on the website of a group dedicated to the circulation of Holocaust denying material. "The above complete version has been kindly sent to us by the author," the site's reprints editor writes. Fudge professes ignorance of the website - which is not one that any credible historian would be willingly associated with - and claims not to have given permission to reprint. Contacted by the Listener, the site's manager reiterates his claim that Fudge "supplied the copy".

The original, unedited essay challenges Fudge's image as "a careful scholar". Lincoln University lecturer Greg Ryan has written to the Press (July 31), claiming that Fudge "selectively and inaccurately represented" a private conversation held nearly three years earlier. "I am left to ponder the ethics of Fudge's approach to oral history in that private conversations are documented and reproduced without the knowledge or consent of the source," Ryan wrote.

This writer has also had experience of Fudge's peculiar biases and inaccuracies. Among the material cut from Fudge's essay for newspaper publication was a paragraph on the Listener, including a quote attributed to myself that I did not recognise ("Nothing new had appeared for a while," was attributed to me as the reason for doing last November's story). "It came from one of the people that you talked to late last year," Fudge said, when asked. "I don't remember who it was, offhand." When it was put to him that he was unable to provide a source, he replied: "I don't know if I am unable or unwilling."

Huh? What was the mystery, as I obviously knew the names of all those I talked to last year? My belief is that this quote might be a distorted version of a comment made to Hayward during an off-the-record conversation. This would call into question Fudge's endnote that "neither Joel Hayward nor Vincent Orange has been associated with the preparation of this article". Clarifying; Fudge says, "that endnote was put there simply to deflect comments that Hayward and Orange were behind it".

From there, the interview - my first of two with Fudge - descended into farce. Fudge spoke about "speculation" - "I'm not going to mention names" - about myself, the Listener and "your motivations and your journalism". When asked to elaborate, he said, "I'm not at liberty to repeat?? Pressed further, he offered, "speculation among media specialists in the country". Which media specialists? Pressed further still, he managed to come up with Canterbury's public relations department "There's all kinds of people," he added. But what about these secret motivations? Are they at all related to "the specialist interest group" - read: the Jewish community - that the website of Holocaust denier David Irving believes is behind the Listener's journalism?

OF COURSE, PARANOID WEIRDNESS is never too far from the surface when one looks into the world of the Holocaust denier and those who apologise for them. Running contemporaneously with Fudge's ill-fated "academic freedom" campaign has been the emergence of the story's self-styled victim, Joel Hayward. When Hayward's thesis emerged from the obscurity of its six-year embargo into the glare of negative attention in late 1999, he was moved to attach an addendum that apologised for his errors and any offence caused to the Jewish community. Many took the apology as sincere.

Since July, Hayward has broken his silence in some media. In the absence of an explanation from him - Hayward is unwilling to answer any questions put by the Listener - one can only speculate about why. Either Hayward has sensed that public and media support for a nebulous idea of "academic freedom" is strong enough to rehabilitate him and his thesis, or, having resigned from his position at Massey University last year, he sees that he has nothing to lose in the academic world. When he apologised in 2000, he had a teaching position to protect.

Many in the media have happily bought the image of Hayward as victim. TV3's 60 Minutes went to air with Hayward's claims that he received death threats in 2000, even though, the story's producer Paula Penfold concedes, no evidence of threats exists and Hayward never lodged a complaint with the police. "We spent a couple of days with him, and found him to be genuine and credible," Penfold says. In this same report, Hayward produced a bullet that he claimed had been handed to him, in his Massey office, to signify a threat to his life. "You'll get yours, mate," was the alleged threat. However, the Listener has a signed affidavit that this bullet - a dud from a World War era rifle that few in New Zealand would use - was presented to Hayward as a "keepsake" by a defence studies student. If this "you'll get yours, mate" sentence ever occurred, it did not come from that student.

Is Hayward a harmless fantasist or is this victim act a smokescreen for the rehabilitation of the thesis's more dangerous leanings? Certainly, Hayward's

former cohorts in the Holocaust denial industry never believed his apology to be genuine. Active deniers Irving, Fredrick Toben and Robert Countess - on whose Alabama property Hayward was photographed shooting a gun in 1994, during a period in which he said he had no further contact with deniers - have written and spoken of continued correspondence and contact with Hayward that suggests a different image to the mask he has worn in public.

"I have no reason to believe that Hayward really changed his view of his fine thesis," Countess wrote to me, "but he did make ~a public apology 'for fear of the Jews'." Countess goes on, using appropriately muscular language: "Hayward is not a man of the personality type to be bold. He is a good and decent fellow and a fine scholar, but his personality is weak?.. He erred greatly in his personal weaknesses before the Jewish onslaught." Publicly, Hayward has made efforts to distance himself from this kind of rhetoric. In his addendum, he wrote about "negative experiences with certain revisionists" who spread "anti-Semitic or neo-Nazi conspiracies".

HOWEVER, 'THE LANGUAGE of Hayward's most recent public pronouncements is beginning to differ from the prostrate tone of 2000 when he faced that alleged "Jewish onslaught". In a letter to the Press (August 12, 2003), he offers the opinion that "a student can ask honest questions about the Holocaust and arrive at unconventional answers" - how does that compare to the mea culpa of his 2000 addendum with its reference to his admitted "errors of fact and interpretation"? In that addendum, he fretted about "causing distress to the Jewish community". Now, in a column syndicated in New Zealand newspapers in late August, he believes that the university "should never have succumbed to external pressures from any minority or special-interest group" rather than stand firm and hold up the principles of free inquiry and free speech, it buckled ...". Does this mean that Hayward has gone back on his apology? We would love to ask.

In the same column, Hayward mentions - three times, in fact - that Evans was paid for his assessment of the thesis and his work on the Irving case. The innuendo is nasty -could Evans be bought? By those Jews with their moneybags? - but is easily refuted. On the Irving case, Evans was paid the standard hourly rate that Witnesses are paid. "Is Hayward implying that no expert witnesses in any court cases can be trusted because they are paid for their work?" Evans writes.

For the New Zealand Jewish Council, he received a token fee for four days' work. "I did not want to be seen to be doing the work on a political basis, which no doubt I would have been accused of doing had I lent my services free of charge, but on a professional basis."

The reality of Evans's token fee undermines Hayward's self-pitying remark that he, unlike the Jewish Council, "could not afford to employ an expert". Such a fee would not have been beyond a lecturer's salary. The question is, what kind of "expert historian" would have gone in to bat for Hayward's thesis? Irving, perhaps?

Running parallel to all this is the circulation of a petition, devised by Victoria University economics professor Martin Lally, calling for an apology to be granted to Hayward. It also deals with other, more general issues of academic freedom and university process - so general, apparently, that MP Rodney Hide was happy to sign the petition without having read either the Hayward thesis or the unedited Fudge essay. However, at the time of going to press, the only two New Zealand historians to have added their names to it are both retired from academic life and implicated in the thesis's contents - Vincent Orange was its supervisor and internal examiner and John Jensen, formerly of Waikato University, was its external examiner.

These events are being watched with fascination by the international Holocaust denial network, who seem to see New Zealand as fertile ground (Irving has announced plans for a visit early next year). Fudge's essay and statements and Hayward's letters appear on denial websites with approving headlines and endnotes; Lally's pedantic correspondence with Evans somehow made its way to Irving's online "action report" (Lally claims that he has had no direct contact with Irving, and assumes that his emails were forwarded by one of the 300 that he copied his correspondence to) as did, somewhat amusingly, my own correspondence with Lally about how his correspondence reached Irving (same answer, presumably). A thesis reconsidering the Nuremberg trial, written by former Canterbury student Stephen Daniel Eaton, marked by Orange and presented by Hayward with his own thesis to Robert Countess - although Hayward later denied, to the Listener, ever having even read Eaton's thesis - has appeared online with a new preface by Countess attacking the New Zealand Jewish Council as, predictably, "vicious, envious, hate-filled, racist, anti-intellectual ideologues".

The removal of New Zealand Herald cartoonist Malcolm Evans - who produced some work critical of Israel - was taken as evidence of a powerful and censorial Jewish lobby by media commentator Brian Edwards. Edwards was immediately hailed as a courageous spokesman by Holocaust denier Fredrick Toben for his statement, recorded in the Waikato Times, that, "I want to say that the Holocaust didn't happen, then I should be allowed to say that." Edwards was trying to make a point about free speech, rather than deny the Holocaust. However, as it stands in New Zealand, he already is allowed to say that it didn't happen. The real point, though, is why would anyone want to? Why would such overwhelming documentary evidence as exists for the Holocaust be wilfully denied? Swiss Holocaust denier Jurgen Graf, whose work is titled *The Holocaust on Trial*, has summed up the mindset: "if the Holocaust were publicly exposed as a shameless fraud, if people all over the world learned that, while the Jews undoubtedly were brutally persecuted during the Second World War, there was no attempt to exterminate them, that the death factories, gas chambers and gas vans were a Jewish swindle, and that the six million figure was a fantastic exaggeration, the Zionist led 'New World Order' would be all but finished? [The consequences] would be catastrophic beyond repair for international Jewry and the state of Israel."

In the world of the Holocaust denier, naked anti-Semitism is now dressed up with otherwise unrelated criticism of Israel - this is why you will also find links to pro-Palestinian reporting on Irving's website. Valid criticisms can be made of Israel as an occupying military power, but Holocaust deniers are not renowned for their support of oppressed minorities, unless that minority happens to be engaged in urban warfare with Jews. Holocaust denial begins with anti-Semitism as the irrational driving force and then looks for intellectual or pseudo-intellectual support: it's the hatred of a race that extends to hatred of a nation. And in New Zealand, the Holocaust deniers have found otherwise reputable academics who are able to be exploited by this hatred.

*<http://www.adelaideinstitute.org/Dissenters/bolton3.htm>

**The last time Fredrick Töben met with Ernst and Ingrid Zündel
was at their home in Tennessee a few days before Ernst's arrest on 5 February 2003**

Enforcing the Holocaust Belief:

The Third Zündel Trial begins on 8 November 2005 at Mannheim, Germany

As we prepare copy for our November newsletters the most important issue for world Revisionism is the pending Zündel trial at Mannheim, beginning on 8 November and set down for a further 4 days, on

9, 15-16 and 24 November [- extended to 2,9,16 December]. Enough has been written about the absurdity of Section 130 of the German Penal Code under which Ernst Zündel will be prosecuted. Any

mounted defence by the Zündel legal team will be used as evidence and thereby, in the eyes of the judge, compound Zündel's 'guilt' – something that is already established by the fact that he is before the court.

The presumption of innocence is not a legal principle operating here. The judge faces an easy task because guilt is an accepted fact, and the only matter he has to decide is whether the court should extend mercy to Zündel. This is because truth is not a defence in these proceedings. Though there will be much talk that the inquisitorial system – wherein the judge is fully involved in the legal process – is designed to elicit the truth of a matter, the principle of judicial notice will be applied and new evidence rejected, then used to prove that Zündel is full of 'criminal energy' who has not shown any remorse and thereby compounds his own inevitable guilt. The legal process is classical witch-trial procedure – if Zündel shows remorse and possibly recants (which he will not!), then he will receive a lighter sentence; if he remains firm in his refusal to believe in the 'Holocaust', then the judge will inevitably apply the full force of the law and sentence Zündel to a maximum of five years in prison.

That is, unless Horst Mahler's plan, et al, is applied and the 'Offenkundigkeit' is challenged in such a way that the judge will feel compelled to open himself to the well-reasoned argument that the current 'Holocaust' death figure, in particular at Auschwitz, cannot be sustained any more – not since Fritjof Meyer reduced the 1-1.5 million to around 500 thousand, and that the alleged gassings did not occur within the Auschwitz camp but outside in two fictitious farm houses.

That the Zündel trial is significant for world politics is obvious because so much of world politics still depends on maintaining the myth of the 'Holocaust'. The 'Holocaust' is used to discredit anything originating from a German mind – and that to this day still has global significance. If a German matter is publicly celebrated, then parasitic minds quickly pull out the 'Holocaust' card and claim that Germany may have been culturally highly productive but the darker side of the German mind-value system is represented in the 'Holocaust'.

That the 'Holocaust' has developed into a religious category through a ruthless application of legal force leading to tragic/unjust legal persecution of dissenting individuals, such as Ernst Zündel, makes the 'Holocaust' a world phenomenon with clearly-defined dogmas. The six million Jewish deaths has become holy writ; the systematic extermination dogma has been enshrined within many nations' legal system; the homicidal gas chambers as the weapon of choice is sacrosanct. Anyone who refuses to believe in these three pillars of the 'Holocaust' will be labeled a Holocaust denier, and that term has been equated with hate,

antisemitism, racism, re-activation of Nazism and nationalism, xenophobia, among others. All such terms are employed for one purpose only – to stifle debate on issues in the national interest, in particular matters concerning the 'Jewish problem'. Now, a similar pattern of libel and defamation has been set up to discredit the Islamic world through the 911 scam and the various bombings that followed it – twice at Bali and twice in London, among other events. The obvious current introduction of 'terrorism laws' in so-called western democracies is a mere pretext to protect those that thrive on propagating the 'Holocaust' mythology – and that includes not only Jews but Gentiles as well.

In Australia the proposed new law on Terrorism has found vehement opposition from many respected quarters, including from the legal establishment, except from Australia's powerful Jewish lobby – and one would expect them to be noisy about its impending implementation because basic civil liberties are ruthlessly curtailed by this law. But not a word from the Jewish lobby that is usually noisy when it comes to a curtailment of civil liberties. Why not now? They support the mindset that authored it because it is to their advantage legally to enslave non-Jewish minds.

Terrorism laws protect the mindset that wishes to impose a global Judeo-Christian system of politics where Jewish supremacism reigns without challenge. Success has been evident and we may well ask why this is so? The answer is simple: This is because Christians are letting themselves be pitted against Muslims, when in fact they ought to read the Babylonian Talmud and realize that Christ is holy for Muslims but not for Jews.

Enough of this because there are many fine books that illuminate this religious matter in far more detail than I have sketched here in mere outline. All this, and much more may come to the surface during the third Zündel 'Holocaust' trial.

Remember, the first two Zündel 'Holocaust' trials were held at Toronto, Canada in 1984 and 1988 when a number of leading Revisionists felt the breakthrough on the world stage had begun. The 1988 trial saw Zündel present the *Leuchter Report* to court on 20 April. In 1993 Dr Joel Hayward presented his MA thesis about Revisionism, Germar Rudolf wrote *The Rudolf Report*, David Irving advised the world that within five years he would sink the Auschwitz, and Ernst Zündel's appeal to Canada's Supreme Court succeeded, and the law under which the Jews had persecuted him in Canada was struck off the books.

In 1999 I was imprisoned for seven months at Mannheim, and on appeal my case generated the absurd situation that German law was deemed to be powerful enough to extend beyond German national borders, much like the Israeli-Jewish legal framework that takes it upon itself to kill or kidnap anyone, anywhere, for not believing in the

'Holocaust' and for criticizing the State of Israel. The biblical maxim: **For fear of the Jews** is for many a reality – if you let yourself become fearful. In 2000 Dr Hayward re-canted the thrust of his MA thesis, Germar Rudolf had become a political refugee and had fled from Germany via England to the USA – and since 9 October 2005 has been imprisoned on the same allegation made against Zündel when US immigration claimed he had missed an appointment, London's Justice Gray officially labelled David Irving a 'racist', a 'Holocaust denier', a 'neo-Nazi', etc. – terms that Irving himself wished to use on those he didn't like – and the trial Irving had initiated against Prof Deborah Lipstadt cost him his London home. On 5 February 2003 Ernst Zündel was arrested at his home in the USA, and since then has been imprisoned, and after deportation to Germany on 1 April 2005 where he will begin his trial on 8 November 2005. A number of other Revisionists – Wolfgang Fröhlich, Siegfried Verbeke, Günter Kögel, Rene Berclaz, among others, are currently refusing to re-cant and so must suffer imprisonment.

In Australia the government is attempting to embrace 'mainstream' Islam by establishing Muslim councils that exclude so-called 'radical' Muslim clerics' groups. The sincerity of the Howard government in this endeavour will become evident how it treats the 'Holocaust' issue. If it insists that Muslims had better accept this dogma as undisputed historical fact, then that will prove how intertwined the government is with the Jews and has accepted their world-wide machinations to establish the 'Holocaust' as a new dictate-religion for all non-Jews. The Jewish moves in the UN to enshrine the 'Holocaust' as a world-wide commemoration day serves only one purpose – to guarantee that the Israeli-Jewish ethnic cleansing of Palestine will remain unchallenged, and to secure the current existence of the apartheid, Zionist, racist and European colonial entity in the Middle East that is the State of Israel.

It is clear that the Muslim world has the numbers to defeat this Jewish aim, and it is equally clear that to date the billion of Muslims have not done enough to defeat the Zionist aim, and have let it happen that in Palestine ethnic cleansing continues to this day. Perhaps I, as a non-Muslim, do not have the fatalistic mindset nor the patience to see and endure the Palestinian suffering for another decade or more. On 1 October, Dr Robert Fisk visited Adelaide and he informed me that the one-state solution would never get off the ground, and that a resolution of the Israel-Palestine ethnic cleansing would have to come from New York.

The global war on terrorism is purely designed to check-mate the world of Islam. My hope is that an impulse from the Middle East, which can draw on a few thousand of years of wisdom, will emerge and find a solution to the tragedy that is Palestine. It is a tragedy that Jews sustain this Palestinian

suffering by drawing upon the myths of the 'Holocaust', thereby directly perpetrating a blood libel upon the German people. That a Teutonic liberation impulse could actually emerge out of the German idealistic thought structures, as suggested by Horst Mahler, well, that would be beautiful and would fit well within the German mindset desperately wishing to liberate itself from the blood libel called the 'Holocaust'.

Meanwhile, Germans who still want to be Germans, are attempting to walk tall again, without ducking for cover, without fleeing into hedonistic materialism where the only freedom they enjoy is the freedom to go shopping and to fly off somewhere for a holiday and let the juices flow. Ernst Zündel has firmly borne this task for decades, and now history has accorded him the opportunity once again to proclaim German moral and intellectual values and integrity that are so distinctly more humane than those that peddle and run with the life-denying mindset that is embedded in the morally and intellectually bankrupt 'Holocaust industry'.

Fredrick Töben

20 October 2005

Ernst Zündel:

To my friends in Australia

JVA Mannheim, Herzogenrieder Str 111

D-68169 Mannheim, Germany

25 September 2005

A sign of life as well as proof that I have not yet given up the ghost – after 32 months of imprisonment in numerous prisons, jails, holding cells of three countries on two continents – as yet not convicted by a properly constituted and constitutionally empowered court! All that for thinking for myself and having the courage to state my opinions – peacefully without advocating violence.

That must be some kind of record? I am not aware of anyone in history, certainly not in modern history to whom that has happened!

I must tell you that I am labouring under severely restricted postal rules. All letters going out and coming in are opened and read by the presiding German judge who will sit in judgment over me – I believe with others.

I am allowed to write and receive two letters only each workday. Only in English and German. All other languages like French, Italian, Spanish, Portuguese are not forwarded to me. All inserts, newsletters, news cuttings, even from such main street papers as the New York Times, The Times of London, The Independent, even health and nutrition related publications are withheld from me! So far Euros and Postage Stamps (German stamps) have been allowed me, and I have been able to write to my wife – but numerous letters from her to me have been confiscated and are being used as evidence in my case, which will start on 8-9th

November 2005. I am not allowed to write about the case!

I want to thank you for your help and loyalty!

Ernst Zündel

Dear friend Lila!

A short sign of life from Mannheim Prison, and another request to make a photocopy of the enclosed note to some of the Zündel friends in Australia, otherwise my friends "down under" may think I have given up the ghost - which is far from the truth! The facts are, Lila, I am re-building my shattered health - after that barbaric treatment in Canada, with its lousy medical care, and its lack of exercise and fresh air.

No one can survive North American imprisonment without major damage to their mental or physical health - because of the mineral-vitamin - and enzyme dead food they are given!

I saw two prisoners die in Canada, one was only 25. The guards told me that Canadian prison guards died "statistically documented" on average within two years after they retired! I am not surprised!

They are eating after the leftover food rations which are left over after prisoners are deported, transferred or were released! With the same results!

One very human guards, a white of 54, who knew my case from the 1980s and 1990s, died three days after being diagnosed with cancer. Another guard - advanced - Captain - died of cancer at age 48. Another was on chemo. One woman guard had her larynx surgically removed!

I read decades ago a book by a German scientist who was the last 'Kommissar' of the Development of Radar in the Third Reich.

He said that we would see a vast increase in mental and physical illnesses due to the fact that people lived and worked in steel re-enforced concrete apartment buildings and high rise - sky scraper, office buildings.

The reasons? The steel-wire, re-bar concrete construction method acted like a beneficial ray shield. Apparently we humans need an interchange between the photons we ingest in our food along with electrons and atoms.

It is in a bi-polar/symbiotic relationship with the sun's rays that we re-charge our human energy batteries - without this energy recharge humans simply wilt away and literally die of a run-down battery.

If you think, Lila, that this is too much 'Revisionism' for you I recommend a very interesting little book of 64 pages by Dr Johanna Budwig, who had two doctorates, one in chemistry and one in medicine. The title of her little book is Flax Oil as a true aid against arthritis, heart Infarction, Cancer and other diseases, available from apple publishing.com in 220 East 59th Ave, Vancouver, BC - V5X1X9, Canada. \$9.95, +p.h.

I was one of her patients, she helped save my life! It may help save a fellow Revisionist's life!

Thank you for your help, Lila. Give my regards to all. All the best to you.

Ernst Zündel

<http://www.adelaideinstitute.org/newsletters/n263.htm>

A joke at the US Holocaust Memorial Museum?

Gay Focus At Holocaust Museum

Elizabeth Olson

[and Töben's running commentary]

***New York Times*, 4 January 2003**

Washington, Jan. 3 —They were called the "175ers"—homosexuals that the Nazis arrested, beat, used as prison labor and sometimes castrated. Charges were brought under Paragraph 175 of the German criminal code, which outlawed "unnatural indecency" between men, starting in 1871. The Nazis broadened the statute to make "simple looking" and "simple touching" reasons for tracking and rounding up gay men.

The United States Holocaust Memorial Museum here, where two million visitors a year learn about the persecution of Jews under Hitler, has decided to focus exhibitions on other groups, beginning with homosexuals. For two years, the museum's researchers combed records, mainly in Germany. The somber result is "Nazi Persecution of Homosexuals, 1933-1945," an exhibition that is running through March 16 at the museum, at 100 Raoul Wallenberg Place SW, and will then travel to New York, San Francisco and other cities. (More information: www.ushmm.org)

[Oh, oh, the museum is beginning to recycle old worn-out material. Usually it is not good for business to have compulsion propelling individuals into the museum, as has been the case since it opened. Even law enforcement agencies pushed their new recruits through the doors; thereby spreading German hatred into impressionable minds, and that one day will backfire. Why? When the innocent awake!]

While tens of thousands were incarcerated and an unknown number killed, [Just like the 900,000 unregistered Jews gassed at Auschwitz?] few homosexuals told their stories then—or later. For decades, after the Allied [all(I)ies?] victory they were subject to the same criminal statute that Hitler's regime had used to pursue them. The law was expunged in 1994, and it was only last May that convicted "175ers" were pardoned by the German government.

[Most Australian states repealed their sodomy laws during the late 1960, early 1970s, with Tasmania coming up the rear, and only recently repealing its sodomy laws. This pattern reflected what was going on in the western

world. Until ousted from power, the Taliban strictly enforced such laws as part of their strict application of Islamic law. The relationship between sodomy and paedophilia is now blurred, something those who advocate sexual harassment laws reluctantly admit.]

Only fragments of their brutal treatment in the Nazi era are known. Robert T Odeman, for example, who wrote cabaret songs, was convicted for homosexual offenses in Berlin and sent to prison. After he was released, police arrested him again, citing his letters to a half-Jewish friend. Mr Odeman was sent to a concentration camp, from which he and two others escaped in 1945.

[No doubt another one of those miraculous escapes, either because of German incompetence or because the whole penal system was falling apart as the war effort ground to a halt.]

He died in Berlin 40 years later without knowing that his story would be part of an effort to remember the Holocaust's other victims, who include not only gays but also the handicapped, Gypsies, Poles, Soviet prisoners of war and Jehovah's Witnesses.

[It will be interesting to watch the next few months as the USA gears up for a war effort in the Middle East, and how it will reflect on US territory. Already so-called Middle Eastern aliens have been subjected to humiliating treatment; this is not to even raise the spectre of how such were treated during WWI and WWII.]

Since there was so little testimony from the victims or the survivors,

[Fabrication and creation of illusions — the old smoke and mirror tricks explains why it is so dark in that museum — was the order of the day?]

the museum built the exhibition around disturbingly meticulous Nazi records. Photographs, cartoons and art from the era show that stamping out homosexuality became a priority for the Nazis even though an openly gay Ernst Röhm, chief of the storm troopers, helped bring Hitler to power.

[Wasn't Hitler's priority to exterminate the Jews? And what about the Nazi's massive innovations in all human endeavour that had nothing to do with persecution? Naturally, that's conveniently forgotten because it would mean opening up the archives to Revisionists. What about the German patents and inventions stolen by the All(I)ies after the war?]

In a country where bonding began early in all-male youth groups [hey we had boy scouts as well!], the Nazis publicly campaigned to stamp out "indecent" acts Yet "a considerable number of cases of homosexual activity were found in just about every part of the Nazi apparatus, from the storm troopers to the Hitler Youth movement," said Geoffrey Giles, a University of Florida historian, who contributed

some of his research to the exhibition. While "deviant" acts were a convenient tool of denunciation in the Hitler Youth, where homosexuality was cited for 25 percent of those expelled, there was also a fear that such behaviour was learned and could spread through the corps.

[To this day anyone guilty of 'moral turpitude' is not permitted to enter the USA, so according to the green card that every visitor to the US must sign! When will this item be repealed? The homosexual issue of whether it is learned or whether it is a genetic matter is still alive and well —and is as old as human nature itself because it underpins the problem of free will versus determinism as embedded within moral philosophy. By using the shut-up word 'homophobia', discussion is stifled, much like those other shut-up words, 'hate-speech', 'Holocaust denier', 'antisemite', 'racist', 'neo-Nazi', etc. This silencing mechanism is antithetical to the well-being of a vibrant democracy, and will inevitably lead to a dictatorship, the beginnings of which we see emerging from what is happening at the Holocaust Museum.]

Such behaviour had to be righted, the Nazis argued, because homosexuals were jeopardizing Germany's future generations by failing to have children. Lesbians, by contrast, were often spared, because they could be re-educated to assume roles as wives and mothers.

[Oh, this simplistic garbage hurts those who are aware of where this argument is going.]

In the Weimar Republic, courts restricted the 1871 law, which carried a sentence of two years' imprisonment, to acts of physical contact. About 400 people were convicted until the start of the Nazi era; then the number of convictions rose tenfold.

By 1936 the Gestapo leader Heinrich Himmler had established the Central Office to Combat Homosexuality and Abortions, and surveillance of gays was legalized. Over all, as many as 100,000 men were arrested and charged with homosexual acts. About half were convicted and imprisoned. Up to 15,000 were interned in concentration camps, where pink triangles — like the yellow Star of David that Jews had to wear — were sewn on their uniforms. Some prisoners wore both.

[Did anyone expect these tags to be glued on to the uniform? During my time in a German prison I had a green dot on my cell door because it indicated a vegetarian lunch; others had a red dot for a Moslem meal; still others had a blue dot that indicated the person in the cell was suicidal and thus could not be left alone in the cell. German thoroughness meant that prisoners needed to be classified. This classification may now seem odd and offensive — but it was not unusual. Many homosexuals were also imprisoned as they posed a

security risk because their political loyalty lay elsewhere — war-time Britain played this card to its advantage.]

Despite Nazi zeal, [Oh, here we go again — on the one hand we have a virtue, on the other hand stupidity!] no law prevented homosexuals from serving in the German military. The Nazi Party feared [What's this? The Nazis actually feared something or someone? This makes them human!] that an exemption "could exclude as many as three million men," [not six million?] says Mr Giles, who is writing a book about homosexuals and the party. When World War II began, accused and convicted "175ers" could legally mingle in the ranks. About 7,000 were convicted but were forced to return to military service, where they were sometimes used in suicide missions on the front lines.

[Sort of like suicide bombers in military clothes?]

The Nazis distinguished between offenders who had "learned" their behaviour from others and the "incurables", who actively sought partners.

[I came across such an attitude as expressed her while imprisoned in Germany in 1999, when the prosecutor advised the court that he wished me to receive a two year four month sentence because it was obvious to him that the past seven months and one week had had no effect on me! Revisionists are incurables who refuse to see the error of their thinking, and like in the former Soviet Union are considered to be thought-criminals who do not deserve any sentence remissions for good behaviour.]

The so-called incurables were sent to concentration camps, and by 1943 camp commanders were given authority to castrate homosexuals. The exhibition includes a photograph of an operating table.

[Hey, this is a joke, right? An operating table to prove castrations took place? We asked the former director of the USHMM, M Behrenbaum why there was no Auschwitz's murder weapon on display, i.e. the homicidal gas chamber, and he replied, in writing, that there was no original available, but that the museum had included a 'door' from a gas chamber.]

"They believed that homosexuality could be corrected," said Edward J Phillips, the exhibition's curator. "That included hormone treatments among other experiments. Also, there was a notion that homosexuality was developmental and those forced to work in disciplined hard labor could overcome it."

[How modern this approach was because is evident from the fact that it existed throughout the western world until fairly recently. The comment could aptly be applied to sexually repressed USA until the late sixties when the drug culture re-orientated and re-focused public morality into consumerism writ large. Now we may add to that

the other factor: the hunt for terrorists and the fight for freedom and democracy.]

Mr Odeman's case was unusual according to historians, because some of the songs and poems he wrote in the concentration camp showed that he was part of a supportive gay circle. One theory about why gays were treated so badly in the camps was that they were isolated by fear of associating with each (sic) other and so were easier prey for camp guards, Mr Giles said.

[What's this all about? On the one hand there was the freedom to have a support group active in the camp, and on the other hand there were the predatory guards? Something here remains unsaid — perhaps it would spoil the story, even reveal the exhibit is a massive beat-up because the museum is running out of steam.]

Why were the Nazis so diligently anti-homosexual?

[Were they, or is this another one of those stupid beat-ups before the expected fire storm in Iraq?]

There have been claims that Hitler was gay, but Mr Giles believes the Nazi focus on gays stemmed from close relationships among German men in wartime trenches.

[On Australian national television, Guido Knopp, et al, recently had their series on Hitler and his women screened, where it is suggested Hitler was quite a philanderer. The homosexual insinuation here indicates that what publicists are attempting to do is to smear Hitler's image by setting competing characteristics against one another. That the homosexual community is thereby slandered and defamed seems to escape those who brim with delight that Hitler had a possible 'homosexual'-flawed past!]

When the British Queen Mother died, Australia's ABC TV Lateline featured a discussion between republican, Dr Gerard Henderson, and monarchist, Professor David Flint. The topic was a letter the Queen Mother had written wherein she refers to Hitler as "a sincere man". Henderson suffered from bodily and mental spasms as Flint deflected Henderson's criticism of the Queen Mother's remarks. Flint pointed out that even 'evil' Hitler could indeed have been quite a sincere person in the beliefs he held. The same Henderson 'syndrome' operates when someone is labelled with any or all of the above-listed shut-up words. For example, a 'racist' cannot have any positive attributes; most certainly a 'Holocaust denier', in the German judiciary's eyes, is someone who has lots of "criminal energy"!]

"The defining relationship for the older Nazis was World War I, and they set out in the 1920s to reproduce that feeling of comradeship," Mr Giles said. "But those relationships could stray into the homoerotic area, and that's what they feared."

[Wow, that is a most profound statement, and it leaves me speechless! Seriously though, to think that this

intellectual structure, as revealed through this article, is the bedrock on which the exhibit rests could lead to despair. The dumbing down of America continues. Ironically, a German court has recently sentenced a US trans-sexual to a hefty fine under the notorious Section 130 of the Penal Code that forbids doubting the 'Holocaust'.]

See at:

<http://www.adelaideinstitute.org/Dissenters/doyle.htm>

**Eugenics writ small from
South Australia's Wagner Society.
Fredrick Töben**

When I was imprisoned in Germany in 1999, a couple of Adelaide City Councillors wished to remove the 'Adelaide' from our Adelaide Institute – without success.

At the same time, a few committee members of the Richard Wagner Society of South Australia wished to expel me because I had allegedly disgraced the society's good name through my being arrested and imprisoned. A staunch committee member strongly rejected such an expulsion on grounds that I was merely exercising my right to free speech. The notable Jewish influence within the Wagner Society failed to get its way perhaps because other members knew that Richard Wagner himself had 'done time' and was for a while constantly on the run, until the Bavarian King became his protector.

[This member passed away when Adelaide hosted the 2004 Ring Cycle, after which I was expelled. Conductor Asher Fisch had been warned about my presence, to which he did not object: 'I've had a look at your website – it's OK!']

I mention this because in the latest Wagner Society Newsletter 159, March 2003, there is an article by former professor of German at The University of Adelaide, Brian Coghlan, wherein the eugenics debate receives a boost, albeit indirectly. Only the first paragraph of this article is reproduced below.

**U-Oma Cosima, Ur-Opa Franz
– and Nike Wagner in Weimar.**

Nike Wagner is Wieland's daughter. Richard was thus her Uropa – great-grandfather. Even more impressive: Franz List, Cosima's father, was Nike's Uropa – her great-great-grandfather; which is at the very least, just as important ... Wieland, Nike's father, was of course presiding genius and unrivalled innovator at Bayreuth from 1951 until his timely death in 1966. Nike's gene-pool is formidable, to say the least. Moreover, she bears an unmistakable resemblance to great-grandmother Cosima whose parents were Marie, Countess d'Agoult and of course Franz List. It is good to be reminded of this: the present Wagners are equally Liszt and Wagner; though Bayreuth zealots often ignore the fact.

**Israeli-radio-apologizes-after-breaking-
wagner-taboo/**

**Voice of Music says musical editor 'erred' in airing
portions of Goetterdaemmerung by Hitler's favorite
composer**

By [AFP](#) 2 September 2018, 10:15 pm [1](#)

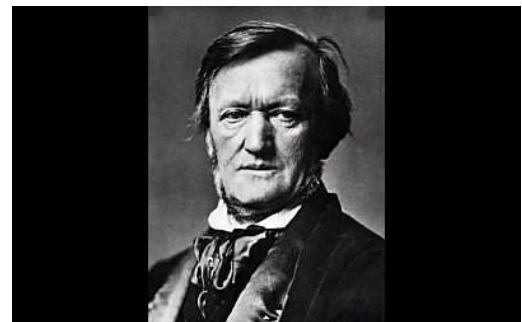
Israel's public broadcaster has broken a taboo on playing the music of anti-Semitic composer Richard Wagner, apologizing on Sunday for what it called an "error."

The drama occurred on Friday, when the Voice of Music, the classical music radio station for the Kan broadcasting corporation, played part of Wagner's Goetterdaemmerung (Twilight of the Gods) opera.

Wagner, whose grandiose and nationalistic 19th-century literary and musical work is infused with anti-Semitism, misogyny, and proto-Nazi ideas of racial purity, was Adolf Hitler's favorite composer.

While there is no law in Israel banning the German composer's works from being played, orchestras and venues refrain from doing so because of the public outcry and disturbances accompanying past attempts.

A spokeswoman for Kan stressed on Sunday that "the directives of the Israeli broadcasting corporation have remained as they were for years — Wagner's music won't be played on Kan the Voice of Music."



Composer Richard Wagner (YouTube screen capture)

"This is out of an understanding of the pain such a broadcast would evoke among the Holocaust survivors in our audience," she said in a statement.

"The (musical) editor erred in his artistic choice to play the piece, and it was a wrong public decision," she said.

"We apologize to our listeners."

Kan's Friday misfortunes, however, did not end with their editor's controversial choice.

A "technical failure" during the Goetterdaemmerung broadcast caused some 40 seconds of unwanted silence, after which the rest of the piece was played.

"It might have been the hand of fate," the spokeswoman said. "The issue is being examined, and we apologize for it too," she added, rejecting conspiracy theories of external intervention to silence Wagner.

Jonathan Livny, an attorney and head of the Israel Wagner Society, "welcomed" the public radio Wagner broadcast.

"We're not playing the composer's opinions, rather the wonderful music he created," said Livny, whose father was a Holocaust survivor. "Whoever doesn't want to hear the music can always turn the radio off," he said.

*<https://www.timesofisrael.com/israeli-radioapologizes-after-breaking-wagner-taboo/>